

Ladkiyo'n Ki Baghaawat?

Asbaab o Ilaaj

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1. Ladkiyo'n Ki Baghaawat? Asbaab o Ilaj

Har shaqs jaanta hai ke is waqt nizam e aalam har maidan mein saqht inteshaar ka shikar hai, har taraf ek khalfshar barpa hai. Siyaasi taur par dekha jaae to duniya ke har goshe mein ajeeb sa izteraab paaya jaata hai. Har saheb e baseerat ye dekh raha hai ke duniya ke nizam siyasat ka mustaqbil saqht tareek hai. Nizam e iqtesad, nizam e siyasat se kuch behtar nahi, kasad bazaar aur mehngaai apne urooj par hai. Ghar ka har fard kamaa raha hai, phir bhi gharelu zaruriyat poori nahi ho rahi hain. Badi badi aalami tijarati companiya'n thap ho rahi hain, ijtemaai aur muasherati nizam bhi nizam e siyasat o iqtesaad se kuch behtar nahi hai.

Logo'n se ijtema aur iqhlaas naped hote jaa rahe hain. Muashre mein baahami talluqaat sirf zaati maslehat ki buniyad par istewaar hain, maslehat baini logo'n ka shear banti jaa rahi hai. Hamdardi, silaa rehmi aur lillah fillillah dosti baraae naam reh gai hai. Kitne aise log hain jo apne qareeb tareen rishtedaaro'n ke naam tak nahi jaante, muslim o ghair muslim muashre mein jinsi be-raah rawi tashweesh-naak balke khatarnaak soorat iqhteyar kar chuki hai. Bahu, Beti ke sath zina aur zina bil jabr ke waqaaat mein ghair mamuli izaafa hua hai, paalne posne waale waledain se ladko'n aur ladkiyo'n ki baghawat aam dastur ban chukka hai. Ek aqhbhari report ke mutabiq Saudi Arab jaise mulk mein bhi aise haadsat khatarnaak soorat iqhteyar kar chuke hain. Gharse bhagne wale ladko'n aur ladkiyo'n ki ta'adaad 3285 tak paho'nch gai hai, jinme se 850 ladkiya'n hain.¹ Aaj se kai saal qabl America mein ek report ke mutaabiqa rozana 1900 ladkiyo'n ki asmatdari hoti hai.² Har 40 aur 45 second mein ek zina bil jabr aur sitam baalaa e sitam ye ke in mein (20%) ladkiya'n khud apne walid ki hawas ka shikar banti hain aur (26%) deegar qareebi rishtedaaro'n ki hawas aur (51%) ghar mein aamad o raft rakhne waale afraad ka aur baaqi sirf (4%) reh jaata hai, jiske karne waale namalum log hain.

Alami paimaane par jinsi beraah rawi mein izaafa, aghwa aur zina bil jabr ke waqaaat is qadr kasrat se ho rahe hain ke hukumat ke liye ye ek mas-ala bana hua hai. Baaz hukumato'n ne iske tadrak ke liye muqhtalif tadbeere'n iqhteyar ki hain, Hindustani hukumat ne aurato'n ke liye apne difaa ki khatir ladkiyo'n ko tarbiyat dena shuru ki hai. Bombay University ne baaz khaas qism ke libas par pabandi lagaa di hai. Waghaira waghaira.

Ahle qalam aur danishwar hazraat, islaah e ehwaal ki khatir apni apni raae pesh kar rahe hain. Koi wasaael a'alaam (zaraae ablaagh ya media) ko zimmedaar tehra raha hai, koi waledain ki saqhti sabab bata raha hai, kisi ne gandi zehniyat aur behmiyat ko murid e ilzam tehraaya hai. Ye sab bate'n apni jagah sach aur Muslim hain, lekin haq ye hai ke ye saari cheeze'n ek qanuni haisiyat rakhti hain, in buraiyo'n ki asal wajah kya hai? Iski taraf tawajje nahi di jaa rahi hai.

Qaraeen Ikram! Saheeh baat ye hai ke ladkiyo'n ki waledain se baghawat aur jinsi beraah rawi ki asal wajah deen e haq se doori, ghair sharai nizam e taleem, muqhtalif maidaano'n mein mard o zan ka iqhtelat, aurato'n ki azaadi aur baccho'n ki saheeh islami taleem se doori hai. Lekin bad-qismati se in asbaab ki taraf na to hukumat tawajje de rahe hai aur na maqaala nigar hazraat hi³ in asbab ko samajh kar koi hal pesh kar rahe hain.

Biradaraan e Islam! Aaiye zara ye dekhe'n ke Islam ne muashre ko is beraah rawi aur baghawat se bachane ke liye kya iqdamat kiye hain? Jinhe qubool na karke hamara muashra khusoosan aur aalami muashra umooman is modh par paho'nch chukka hai ke ise barbaadi se bachaane ki koi soorat nazar nahi aarhi hai.

¹ Roznaama Ar Riyadh Date: 26/4/1427

² Ye adaad o shumaar to in zina bil jabr ke baare mein hain, jo report hote hain aur jo report hi nahi hote ya jo zina bil razaa hote hain iska andaza khud kar le'n ke ye hazaaro'n mein nahi, laakho'n mein ho'nge.

³ Isse murad aqhbhaaro'n mein likhne waale qalamkaar sahaafi hain.

Warna ahle ilm ne is mauzoo par wohi kuch likha hai, jise main aapke saamne pesh kar raha hu'n.

Qaraeen Ikram! Jab ham Quran e Majeed aur Hadees e Rasool ﷺ ne nazar daalte hain to malum hota hai ke Islam ne is qism se bachne ke liye kuch musbat (tameeri) iqdaam pesh kiye hain aur kuch manfi (hifaazati) iqdaam. Doosre lafzo'n mein ye keh sakte hain ke har ghairat-mand baap aur zimmedaar ko chhahiye ke apne muashre ko buraiyo'n se paak saaf rakhne ke liye aur apne baccho'n ko baghawat se bachaane ke liye kuch buniyadi ehkaam par amal kare'n. Iska ehemaam kare'n aur in sharai pabandiyo'n ka lehaz rakhe'n aur kuch mamnua kaamo'n se parhez kare'n aur in pabandiyo'n ko chhodh kar shatar bemahar na ban jaae'n.

Agar kisi muashre ke samaji karkun aur danishwar hazraat chhahte hain ke inka muashra pur-amn aur paak saaf rahe. Agar ghairat-mand maa'n baap chhahte hain ke inki ladkiya'n aur ladke inse baghawat na kare'n aur inhe wo din na dekhna pade ke muashre mein inke liye sar chupaane ki jagah baaqi na rahe to inhe in talimaat e ilaahiya par laazeman amal karna hoga warna jab chidiya'n chug jaae'n khet to pachtaane se kuch haasil nahi hota.

2. Ta'ameeri (Musbat) Iqdaam

1. Taqwa Aur Khauf e Ilaahi Paida Karna

Iska mafhoom ye hai ke koi bhi kaam karte waqt Allah Tabaarak o Ta'ala ko apne sath mane ke mere har kaam par wo mera muhaseba karega. Ye yaqeen insan ko kisi kaam ke karne ya isse rukne ke liye intehaai ahem hai. Irshad e Baari Ta'ala hai:

Aye Eman Waalo! Agar Tum Allah Ta'ala Se Darte Rahe To Allah Ta'ala Tumhare Liye (haq o baatil mein) Farq Karne Ki Badi Quwwat Banadega Aur Tumse Tumhare Gunah Door Kardega Aur Tumko Baqsh Dega Aur Allah Ta'ala Bade Fazal Waala Hai.⁴

Is ayat mein taqwa ke 3 fawaed bayan hue hain, jinme sabse pehla faaeda ye hai ke Allah Ta'ala tumhe furqan ataa farmaega, yaani tumhare andar aisa mlka paida karega ke tum iske zariye se haq o baatil, nafa o nuqsan, hidayat o zalaalat aur tahaarat o ghilaazat mein farq karloge, nez shaitan ke raaste aur Rahman ke raaste mein tameez karloge jiski wajah se tum shaitan ke shar se mehfooz rahoge. Irshad e Baari Ta'ala hai:

Haqeeqat Mein Jo Log Muttaqi Hain Inka Haal To Ye Hota Hai Ke Kabhi Shaitan Ke Asar Se Koi Bura Khayal Agar Inhe Choobhi Jaata Hai To Wo Fauran Choo'nke Ho Jaate Hain Aur Phir Inhe Saaf Nazar Aane Lagta Hai (ke inke liye saheeh tareeq kaar kya hai)⁵

Yaani jab bhi shaitan inhe kisi ghalat kaam par ubharta hai, kisi ajnabi aurat ki taraf ghalat nazar uthaane ki dawat deta hai, zina aur iske asbaab ki taraf raghbat dilaata hai to wo fauran Allah ko yaad kar ke iske shar se mehfooz reh jaate hain. Sochne ki baat hei ke ek taraf Hazrat Yusuf عليه السلام jawa'n saal the, ghair shaadi shuda the aur ghulami ki zindagi basar kar rahe the (jo apne maalik ke hi taabe farman hota hai) aur doosri taraf azeez misr ki jawa'n saal biwi apne aap ko khud pesh kar rahi hai, tanhai hai aur inki taraf jinsi raghbat se badh rahi hai. Aise pur-fitan mauqe par aaqhir wo kaunsi cheez thee, jisne inhe zina se mehfooz rakha? Kya Fazal Ilaahi ke sath khauf Ilaahi aur taqwa ke alaawa koi cheez thi jo Hazrat Yusuf عليه السلام aur zina ke darmiyan haael ho rahi thee? Hargiz nahi! Balke wo sirf taqwa hi tha jisne inhe is azeem azmaaesh mein saabit qadam rakha.

Yehi wo taqwa hai jise Islam ne apne maanne waalo'n mein jaa-gazeen karna chhahta hai, chunache Hazrat Abdullah bin Maghfal رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ki amad se qabl ek aurat zina ka pesha karti thee. Rasool Allah ﷺ ne jab Makkah Mukarrama mein Islam ki dawat pesh ki to wo bhi Islam mein daqhil

⁴ Surah Anfaal: 29

⁵ Surah Araaf: 201

hogai. Jahiliyat mein kisi mard se iske talluqat the, lekin bafazal Ilaahi wo bhi Musharraf ba Islam hogaya. Dono'n ke Islam laane ke baad ek baar jab mard ne aurat ki taraf apna hath badhaana chhaha to is mubaarak bibi ne ye kehte hue apne aap ko bacha liya: Taherjao, kyou'nke Allah Ta'ala ne ab shirk ka khaatma kar diya aur Islam ka daur aagaya (aur ab is qism ke gande kaamo'n ki gunjaaesh nahi rahi)⁶

Sawal ye hai ke agar Allah Ta'ala ka taqwa aur iska khauf daamangeer na hota to wo aurat aur wo mard jinki saabeqa zindagi buraai mein guzar rahi thee is taraf dobara kyou'n na palate?

Taqwe ka doosra faaeda ye hai ke saabeqa gunaho'n se khulaasi mil gai aur teesra faaeda ye bayan hua hai ke jab maghfirat ka parwaana mil gaya to goya ye keh diya gaya ke saabeqa ghalatiyo'n se ab tum paak saaf ho, aainda ehtiyaat se kaam lena, yehi taqwe ka khulaasa hai.

2. Fitrati Ghairat Ko Bedar Karna

Islam ki taleem ye hai ke har musalman doosre musalman bhai ke liye khair o bhalai ka jazba apne dil mein rakhe aur har qism ke shar aur buraai se jis tarha khud door rehna pasand karta hai isi tarha doosro'n ko bhi bachaae. Chunache Rasool Allah ﷺ ne farmaya: Tum mein se koi shaqs is waqt tak (kaamil) momin nahi ho sakta, jab tak ke apne bhai ke liye khair ki wohi pasand na kare jo khud apne liye pasand kar raha hai.⁷

Ek doosri hadees mein irshad e Nabawi ﷺ hai: Jo apne liye pasand karte ho wohi (bhalai) logo'n ke liye pasand karo to sacche musalman ban jaaoge.⁸

Haali rah ne kya khoob kaha:

Ye Pehla Sabaq Thaa Kitab e Hudaa Ka Ke Hai Saari Maqhlug Kumba Khuda Ka

Wohi Dost Hai, Khaliq Doosra Ka Khalaaeq Se Hai Jisko Rishta Wilaa Ka

Yehi Hai Ibaadat, Yehi Deen o Eman

Ke Kaam Aae Duniya Mein Insan Ke Insan

Maqsad ye hai ke jab insan apne bhai ke nafa o nuqsan ko apna nafa o nuqsan samjhega, apne bhai ki bahen beti ko apni bahen beti tasawwur karega to jab bhi iske dil mein koi napaak jazba uthega wo fauran ise dabaa dega aur koi amali iqdam karne se qabl baar baar sochne par majboor hoga ke ye aisee nazeba harkat hai ke jise koi bhi fard o bashar pasand nahi karta. Darj e zail hadees e Nabawi ﷺ mein insan ke isi jazbe ko ubhara gaya hai aur iski fitrati ghairat ko jagaaya gaya hai, chuna-che mash-hoor Sahabi e Rasool Hazrat Abu Imaama رضي الله عنه bayan karte hain ke ek naujawaan Nabi ﷺ ki khidmat mein haazir hua aur arz kiya: Aye Allah ke Rasool ﷺ! Aap mujhe zina ki ijaazat de deejaye, ye sunkar log iski taraf mutawajje hue aur ise jhidakne lage, Aap ﷺ ne logo'n ko mana farmaya aur naujawan se farmaya ke mere qareeb aajao, chuna-che wo Aap ﷺ ke qareeb aakar baith gaya, Aap ﷺ ne poocha: Kya tum zina ko apni maa'n ke liye pasand karte ho?

Isne jawab diya: Aye Allah ke Rasool ﷺ main aap par qurab jaaou'n, Allah ki qasam! Mujhe ye pasand nahi hai.

Aap ﷺ ne farmaya: Isi tarha log sabhi apni maaou'n ke liye pasand na kare'nge, Aap ﷺ ne phir poocha: Kya tum ise apni beti ke liye pasand karte ho?

Isne jhat se jawab diya: Aye Allah ke Rasool ﷺ! mein aap par qurban jaaou'n, Allah ki Qasm! Mujhe ye pasand nahi hai.

⁶ Saheeh Ibne Hibban V7 P173 H2911, Mustadrak Haakim: 8133

⁷ Saheeh Buqhari, Kitab ul Eman H13, Musnad Ahmad V20 P394 H13146

⁸ Saheeh Sunan Tirmizi Abwab az Zohad H2305

Aap ﷺ ne farmaya: Log bhi zina ko apni betiyo'n ke liye pasand nahi kare'nge.

Aap ﷺ ne phir farmaya: To kya tum apni bahen ke liye zina pasand karte ho?

Isne jawab diya: Main aap par qurban jaaou'n, Allah ki qasm! Main ise pasand nahi karta.

Aap ﷺ ne farmaya: Aur log bhi apni behno'n ke liye ye pasand nahi kare'nge.

Aap ﷺ ne mazed sawal farmaya: Kya tum apni phuphi ke liye zina ko pasand karte ho? Isne mujhe diya: Mujhe Allah aap par qurban karde, iski qism! Main ise pasand nahi karta.

Aap ﷺ ne farmaya: Aur log bhi zina ko bhi phoophiyo'n ke liye pasand nahi kare'nge.

Aap ﷺ ne isse (mazed) poocha: Kya tu is kaam ko apni khaala ke liye pasand karta hai?

Isne jawab diya: Allah Ta'ala mujhe aap par qurban karde, iski qasam! Main ise apni khala ke liye bhi pasand nahi karta.

Aap ﷺ ne farmaya: Aur log bhi is kaam ko apni khala ke liye pasand nahi kare'nge. Iske baad Aap ﷺ ne apna dast e mubaarak iske sar par rakha aur farmaya: Aye Allah! Iske gunah maaf karde, iske dil ko paak karde aur iski sharamgaah ko mehfooz farma.⁹ Hazrat Abu Imaama (rz) kehte hain ke iske baad wo naujawaan kisi gunah ki taraf mutawajje nahi hota tha.

Hadees ka mafhum bilkul wazeh hai ke jab tum is ghaleez kaam ko apni maa'n, bahen, aur beti waghaira ke liye pasand nahi karte to doosro'n ki maa'n, bahen aur beti ke liye kyou'nkar pasand karte ho, balke tumhe chhahiye ke har musalman hatta ke har insan ki bahen beti ki izzat ka paas o lehaz rakho, ye hadees Imam Ibne Jareer rah ne bhi riwayat ki aur iske aqhir mein ye izaafa bhi hai: Chuna-che jis cheez ko Allah naa pasand karta hai ise tum bhi na pasand karo aur apne bhai ke liye bhi wohi cheez pasand karo jo apne liye pasand karte ho.¹⁰

Qaraeen Ikram! Ye badaa ahem nukra hai aur Hakeem ul Ambiya Hazrat Muhammad Musatafa ﷺ ki ye umda taleem hai, jise tamaam logo'n mein aam karne ki zarurat hai. Kaash! Hamare muashre ke wo log jinka kaam hi logo'n ki izzato'n par daaka daalna hai, is farman e Nabawi ﷺ par ghaur kar lete aur logo'n ki izzat o namoos par hamla aawar hone ki bajaaye iski hifaazat karte kyou'nke ye khud inki apni izzat o namoos ki hifaazat ka raasta hai.

3. Shaadi Ka Hukam

Shariat ne is silsile mein teesra taamiri qadam ye tuhaaya hai ke jab bacche baaligh ho jaae'n to goya wo shadi ke marhala mein paho'nch chuke hain. Ab inki shadi kar deni chhahiye, kyou'nke awwalan to ek shadishuda shaqs khuwah mard ho ya aurat, jab apne shareek e hayat ke sath zindagi guzar raha hoga to iski jinsi shehwat qabu mein hogi. Saaniyan jab kabhi jinsi shehwat ka ubhaar hoga to ise poora karne ka halaal raasta maujood hoga. Chunache Rasool Allah ﷺ ne is nukte ki wazaahat karte hue farmaya hai: Aurat shaitan ki shakal mein saamne aati hai aur shaitan ki surat mein wapaa jaati hai, is liye agar koi shaqs kisi aurat ko dekhe jo ise mutassir kar de to apni biwi ke paas aakar apni zarurat poori kar le kyou'nke is tarha iske nafs mein jo shehwat ubhari hai khatam ho jaaegi.¹¹

Ek doosri riwyaat mein hai: Jab tum mein se koi kisi aurat ko dekhe jiska manzar ise mutassir karde to ise chhahiye ke apni biwi ke paas jaae kyou'nke iske paas bhi wohi cheez hai jo iske paas hai.¹²

⁹ Saheeh Musnad Ahmad V36 P545 H22211, Silsila Ahadees as Saheeha 370

¹⁰ Al Fathur Rabbani V16 P17, As Sunan Kubra by Baheqi: 18507

¹¹ Saheeh Muslim, Kitab un Nikahaah: H1403 (3407), Musnad Ahmad V22 P407, H14537

¹² Saheeh Sunan Tirmizi, Abwaab ar Raza: H1158, Al Silsilah As Saheeha: 235

Is amar ki ehmiyat ke pesh e nazar shadi ke silsile mein shariat ne logo'n ko 3 hidayaat di hain. Aaj inhi hidayaat par amal na karne ki wajah se hamara muashera jinsi beraah rawi ki daldal mein phansta chala jaa raha hai aur main samajhta hu'n ke ladkiyo'n ki baghawat ki bahot badi wajah yehi hai:

1. Shadi ki targheeb aur baaz halaat mein ise waajib qaraar diya hai.
2. Shadi ke muamelaat ko asaan se asaan tar karne ki targheeb di hai.
3. Balooghat ke baad se lekar aaqhri umar tak kisi umar mein shadi par pabandi nahi rakhi hai.

Shadi ke bare mein targheeb se mutalliq Allah Ta'ala ka irshad hai:

Tumme Se Jo Mard Aur Aurat Be-Nikah Hain Inka Nikah Kardo Aur Apne Nek Baqht Ghulamo'n Aur Laundiyo'n Ka Bhi Agar Wo Muflis Ho'nge To Allah Ta'ala Inhe Apne Fazal Se Ghani Kardega Allah Ta'ala Kushadgi Waala Aur Ilm Waala Hai.¹³

Rasool Allah ﷺ ne naujawaan'n ko muqhatib karte hue farmaya: Aye naujawaano'n ki jamaat! Tum mein jo sahib e istetaa-at ho wo shadi karle, kyou'nke shadi nazare'n neeche rakhne aur sharamgaah ki hifaazat ka zariya hai aur jiske paas shadi ki istetaa-at na ho, ise roza rakhna chhahiye, ys iski shehwat ki tezi ko kamzor kardega.¹⁴

Hadees ka mafhoom bilkul waazeh hai ke sahdi insan ke liye bad-nigaahi (jo shehwat ki ibtedaai manzil hai) aur Zina (jo shehwat ki aaqhri manzil hai) se bachaao ka zariya hai.

Rasool Allah ﷺ ne ladkiyo'n ke auliya e umoor ko bhi yehi hukam diya hai: Jab tumhare paas (tumhari ladki ka haath maangne ke liye) koi aisa shaqs aajaae jiske deen o aqhlaaq se tum raazi ho to ise apni ladki ki shadi kardo, agar tum logo'n ne aisa nahi kiya to zameen mein fitna o fasaad hoga.¹⁵

Yaani tumhari nazar deen par na rahi aur tum duniyavi mafaad par nazare'n jamaae rahe to bahot si aurate'n aur mard be-nikah reh jaa'nge jisse muashre mein be-raah rawi, zina bil jabr, jins parasti aur aghwa ke waqeaat kasrat se pesh aae'nge aur aahista aahista muashra qatal o gharat giri ka bazaar ban jaaega.

Aaj har deeda ibrat nigah rakhne waala shaqs mushaheda kar raha hai ke jabse musalman'n ne is irshad e Nabawi ﷺ se rugardaani ki hai is waqt se muashre mein Zina, Gharse faraar aur Waledain se baghaawat ke waqeaat kasrat se pesh aa rahe hain.

Shadi se mutalliq islam ne doosri hidayat ye di hai ke fuzool kharchi aur ghair zaroori aqhrajaat se parhez kiya jaae, zaujain ya inke auliya e umoor ko is baat ki talqeen ki gai hai ke ek doosre se aisa mutalba na kare'n jo iske liye bojh ho. Rasool Allah ﷺ ka irshad hai: Behtareen nikah wo hai jo sabse ziyaada asaan ho.¹⁶

Nez farmaya: Kisi aurat ki mangni ka asaan hona, maher ka halta hona aur raham ka asaan hona¹⁷ iske baabarkat hone ki daleel hai¹⁸.

Iske bar-aks jis aurat ki mangni aur shadi par jis qadar ziyaada kharch ho, hamal aur wilaadat ke mauqe par pareshan kun ho, wo iske siyah-baqht hone ki daleel hai, jaisa ke khud raawi e hadees Hazrat Urwah bin Zubair رضي الله عنه ne iski saraahat ki hai, chunache ye hadees bayan karte hue inho'n ne farmaya: aur main apni taraf se kehta hu'n ke aurat ki mangni ka mushkil hona, maher ka ziyaada hona aur raham ka mushkil hona iske siyah-baqht hone ki daleel hai.

¹³ Surah Nur: 32

¹⁴ Saheeh Bukhari: Kitab an Nikah, H5066 & Saheeh Muslim: 1400 (3398)

¹⁵ Hasan, Sunan Tirmizi: Abwab an Nikah, H1074 & Ibne Majja: 1967

¹⁶ Saheeh, Sunan Abu Dawood: Kitab an Nikah, H2117, Saheeh ibne Hibban: 4072

¹⁷ Hasan, Musnad Ahmad: V41 P27, H24477 & Ibne Hibban: 4095

¹⁸ Isse muraad hamal o wilaadat mein sahoolat aur asaani hai.

Ek aur hadees mein irshad e Nabawi ﷺ hai: Sabse ziyaada baa-barkat nikah wo hai jo kharch ke lehaaz se asaan ho.¹⁹

Aaj har shaqs dekh raha hai ke bataru kharch shadi ke maamle ke mushkil hojaane aur kharch ka boj²⁰ badh jaane ki wajah se kitne hi naujawaan hai jo ghalat raasta iqhteyaar karne par majboor ho gae hain aur kitni hi naujawan ladkiya'n hain, jinho'n ne apne waledain aur khandan se baghawat karke faraar iqhteyar kar liya hai. Ya phir 'call girl' ka role adaa kar rahi hain, alaawa azee'n khufiya ishq o ma'ashqa, zina, lawaatat, sahaaq (chapti ladaana) aur deegar ghair aqhlaaqi umoor o ghair fitri afaal hamare muashre ka hissa ban chuke hain, isme bahot bada daqhal shadi ke maamle ka mushkil aur mehnga hona hai.

Shadi ke silsile mein shariat ne teesri hidayat ye di hai ke islam me balooghat ke baad shadi ke liye kisi waqt aur umar ki qaid nahi hai aur naahi ye koi shart hai ke ek baar to shadi karli jaae, lekin jab chand saalo'n ke baad ek do bacche ho jaae'n aur biwi ka inteqaal ho jaae ya kisi wajah se biwi azwaaji talluqaat ke qabil na rahe to dobara shadi na ki jaae. Nahi! Aisa hargiz nahi hai, balke Islam ne shadi ke baare mein khuli azaadi di hai ke hasb e zarurat o haajat har shaqs khuwah wo apni umar ke kisi bhi hisse me ho shadi kar sakta hai, balke ise shadi kar leni chhahiye. Kyou'nke isme tarfain ki iffat o paakdamani hai, albatta ye zaruri hai ke shadi ke adaab o wajibaat ko mahooz rakha jaae.

Allah Tabaarak o Ta'ala ka irshad hai: Tum Mein Se Jo Mard Aur Aurate'n Be-Nikah Hain Inka Nikah Kardo Aur Apne Nek Baqht Ghulamo'n Aur Laundiyo'n Ka Bhi. Agar Wo Muflis Ho'nge To Allah Ta'ala Inhe Apne Fazal Se Ghani Kardega, Allah Ta'ala Kushadgi Waala Aur Ilm Waala Hai.²¹

Is ayat mein ha raise shaqs ki shadi kardene ka hukam hai jiske sath iska rafeeq e hayat nahi hai, khuwah wo mard ho ya aurat, khuwah wo pehle se shadi shuda ho ya kuwaara, yaha'n na to kisi umar ki qaid hai naahi waqt ki, balke har us shaqs ke liye shadi ka hukam hai jo iska zaruratmand ho aur iske sath iska rafeeq e hayat naa ho. Mazeed is baat ki bhi wazaahat hai ke foqhr o ghurbaat ko is baare mein haael nahi hona chhahiye, balke Allah Ta'ala par etemaad karke har saahab e haajat ko ye qadam uthaa lena chhahiye. Ain mumkin hai ke Allah Ta'ala shadi ki barkat se iske foqhr o faaqa ko maldaari aur kushadgi mein tabdeel karde.

Iski taeed Rasool Allah ﷺ ke is farman se bhi hoti hai: 3 qism ke log wo hain jinki madad Allah Ta'ala par waajib hai.

- i. Allah ki raah mein jihaad karne waala.
- ii. Shadi karne waala jo iffat o paak baazi ka khuwaha'n ho.
- iii. Aur wo Ghulam jo apna badal e makaatib adaa karna chhahta ho.²²

Ham apne aslaaf ki zindagi dekhte hain to maloom hota hai ke wo is baare mein bilkul hi saadah waarid hue the, khususan is ummat ka sabse Afzal halqa, Sahaba Ikram (Rizwan) ke yaha'n na koi takleef thi aur naahi shadi ke baare mein koi haya mane thi, na kisi umar o waqt ka lehaaz rakhte the. Balke hasb e haajat o zarurat shadi ke liye qadam badha dete the, kyou'nke inke nazdeek ahem cheez apni izzat o asmat aur deen ki hifaazat thi. Is liye inke yaha'n baghair kisi khaas majburi ke kisi shaqs ka baghair shadi ke zindagi guzaarna bade aib ki

¹⁹ Musnad Ahmad V41 P75, H24529 & Shobul Eman: 6146 bariwayat Ayesha رضي الله عنها ye riwayat agarche sanadan Zaeef hai, lekin saabega dono'n hadeeso'n se iski taeed hoti hai, is liye isse istefaada kiya gaya hai.

²⁰ Ye aisa mauzoo hai jiske nuqsanaat ko aaj muashre ka har fard mehsoos kar raha hai aur hukumati sateh par bhi iske khilaf koshishe'n ho rahi hain, jaise Saudi Arab mein baaz qabaail ke yaha'n maher ki raqam khaas taur par muqarrar hai ke isse ziyaada nahi diya jaa sakta, Pakistani hukumat ne khule aam aur madaan mein dawat e walima par pabandi lagaadi hai waghaira waghaira.

Lekin fil-waqea mas-ala ka asal hal ye hai ke har shaqs apne zameer ko awaaz de aur muashre mein aisi rusumaat ki wajah se aaane waali kharabiyo'n ke nataaej par tawajje de to islah bahot asaan ho sakti hai. Ye baat saheeh hai ke ye kaam itna asaan nahi hai, lekin phir bhi kisi ko to pahel karni hogi, agar ahle ilm hazraat aur muashre ke sar-karda log aage badhe'n to kaam asaan ho jaata hai, kyou'nke aam logo to chhahe'n na chhahe'n. Peeche chal padte hain misaal nahi ban sakte.

²¹ Surah Nur: 32

²² Hasan, Musnad Ahmad V12 P379, H7416 & Ibne Majja: 2518

baat samjhi jaati thi. Balke har aisa shaqs khuwah wo mard ho ya aurat jo qudrat ke bawajood shadi na karta tha wo mashkook nigaaho'n se dekha jaata tha, chand namoone mulaheza ho'n:

- a. Mash-hoor tabai Hazrat Saeed bin Jubair رحمه الله عليه kehte hain ke Hazrat Abdullah bin Abbas رضي الله عنه ne mujhse poocha ke tumne shadi karli? Maine jawab diya: Nahi. Hazrat Abdullah bin Abbas رضي الله عنه ne farmaya: Tumhe chhahiye ke tum shadi kar lo kyou'nke is ummat ka sabse Afzal shaqs (yaani Rasool Allah ﷺ) sabse ziyada biwiyo'n waale the.²³
- b. Hazrat Abdullah bin Masood رضي الله عنه kehte the ke agar meri umar ka ek din bhi baaqi ho to main chhahu'nga ke is raat bhi meri koi biwi ho.²⁴
- c. Ibrahim bin Maisrah kehte hain ke mujhse taous ne kaha: Tum shadi karlo warna main tumhare baare mein wohi kahu'nga jo Abu Az Zawaaed se Hazrat Umar رضي الله عنه ne kaha tha, Hazrat Umar رضي الله عنه ne kaha tha ke tumne shadi nahi ki to iska maani ye hai key aa to tum mardaana taaqat nahi rakhte ya phir gunah karte ho.²⁵

Kutub e hadees aur salaf ki seerat o taraajib mein is qism ke aqwaal kasrat se paae jaate hain, jinke tafseeli zikar ki yaha'n zaroorat nahi hai. Yaha'n sirf ye waazeh karna hai ke Islam mein balooghat ke baad shadi ke liye kisi umar aur waqt ki qaid nahi. Balke saara maamla haajat o zaroorat aur istetaa-at par munhasir hai.

Badqismati se in waazeh talimaat ke bawajood hamare yaha'n log 2 ahem ghalatiya'n karte hain, jinke nateeje mein muashra buri tarah fahhashi o buraai ki daldal mein phansta jaa raha hai:

1. Mard o Aurat ki shadi mein ghair mamuli taqhair se kaam liyaa jaata hai, chunache agar koi ladi 20 saal ki umar mein aur ladka 23-24 saal ki umar mein shadi kar leta hai to log ye kehte hain ke isne shadi karne mein jaldi se kaam liya hai, balke walidain umoomi taur par is umar mein apne baccho'n ki shadi ke baare mein sochte hi nahi. Mujhe ek 19 saala ladki ke baare mein malum hua hai ke isne ghar waalo'n se shadi ki khuwahish zahir ki to iske ghar waalo'n par to goya qayaamat toot padi, sabne saqt naraazi ka izhaar kiya, isse baat karna tark kar diya aur ek bhai ne to ise maarna chhaha aur kehne laga ke 30-30 saal ki ladkiyan padi hain aur wo shadi nahi kar rahi hain aur tu kal ki bacchi shadi karna chhahti hai!

Subhaanallah! Dekhe'n ke muashra kis etebaar se soch raha hai?

Qaraeen Ikram! Is taqhair ka ek mantiqi, fitri aur wazeh nateeja ye hai ke naujawaan khuwah mard ho ya aurat, agar wo shadi mein taqhair kar raha hai to iska matlab ye hai ke wo apni fitri zarurat poori karne ke liye koi ghalat raasta iqhteyar kar raha hai, khuwah iski koi bhi soorat ho ya apni fitri zaroorat ko dabaa kar sehat ka kabaad kar raha hai aur ye dono'n hi khatarnaak hain.

Qareen Ikram! Ye mera zaati khayal nahi, balke ghair Muslim danishwar aur naujawaan'n ke maamelaat se dilchaspi rakhne waale hazraat bhi iska iqraar karte hain. Chunache mash-hoor Hindi aqhbhar 'Dainik Jaagran' jo Hindustan ke muta'addid shehro'n se shaae hota hai. Iske 28th October 2006 ke shumare mein ek mazmoon shaae hua tha, jiska unwaan tha. 'Der se shadi', is mazmoon ki likhne waali khatun hain jinka naam 'Simla Patil' mazkoor tha. Is mazmoon mein der se shadi aur iske asbaab se mutalliq is khatun ne badi qeemti guftagu ki thi, der se shadi ke muta'addid asbaab ka zikar hai, jinme sabse pehla sabab ye mazkoor hai ke ziyada naujawaan ladke ladkiya'n kam umar hi mein jinsi talluqaat qaaem kar chuke hote hain aur jab azaadi se inhe apni shehwaat raani ki jagah mil jaati hai to shadi ke bandhan mein bandhna kyou'n gawaara kare'nge?²⁶

²³ Saheeh Bukhari: Kitab an Nikah, H5069, Sunan Saeed bin Mansoor: 494

²⁴ Musannaf ibn Abi Shaiba: V4 P129, Musannaf Abdur Razzaq V6 P170

²⁵ Sunan Sayeed bin Mansoor: 491 & Musannaf Abdur Razzaq V6 P170

²⁶ Dainik Jaaran, Saturday 28th October 2006, Zameema Banaam Sangeeni P1-3

- a. Shadi ke baare mein doosri ghalti ye hoti hai ke agar koi mard ya aurat 40 saal ke qareeb ho aur iska shareek e hayat wafaat paa jaae to iske liye shadi karna bahot bada aib samjha jaata hai, hatta ke khud iske maa'n baap aur bhai waghaira ise pasand nahi karte, jabke shadi se bachne ki wajah se bahot bure nataaej saamne aate hain, jin mein se 2 nateeje bahot aam hain:
- i) Aqhlaqhi buraiyo'n ki kasrat, khaas kar mardo'n ki taraf se, chunache Bahu, Beti aur deegar mohrim ke sath zina ke jo ghinaaune waqeaat pesh aa rahe hain, agar aap in waqeaat par ghaur kare'n to umoomi taur par aapko aise log mile'nge ke zaani ki haalat bil umoom 2 surato'n se baahar na hogi:
 - a) Awwal: Iski biwi ka inteqaal ho gaya aur isne doosri shadi nahi ki.
 - b) Duwwam: Basaa auqaat aisa hota hai ke biwi qurbat nahi chhahti, jabke khawind mein quwwat aur taqaaza maujood hota hai.

Aur ye bhi wazeh rah eke hamare muashre mein tadaad e azwaaj ek naqaabil e maafi jurm samjha jaata hai.

2. Zehni Uljhan aur nafsiyati amraaz:

Sach farmaya Khaaliq e Kaaenaat ne: Aur Iski Nishaniyo'n Mein Se Hai Ke Tumhari Jins Se Biwiya'n Paida Kee'n Taake Tum Inse Sukoon Paaon Isne Tumahre Darmiyan Mohabbat Aur Hamdardi Qaaem Kardi, Yaqeenan Ghaur o Fikr Karne Waalo'n Ke Liye Ismein Bahot Si Nishaniya'n Hai.²⁷

Saudi Arab ke ek mashhoor aqhbhar 'Ar Riyadh' mein Germany aur Misr ke tehqiqaati shobo'n ke hawaale se ek report chapi hai, jisse mere saabeqa daawe ki taeed hoti hai. Chunache is tehqeeq mein mazkoor hai ke jo log apni shareek e hayat ke sath zindagi guzarte hain khuwah mard ho'n ya aurat inki nafsiyaati sehat in logo'n ke muqable mein kahee'n acchi hoti hai, jo akele zindagi guzargte hain, is tehqeeq mein mazeed ye bhi mazkoor tha ke shadi jis qadar jald ki jaae, Blood Pressure, Heart Problem, Damaaghi bimaari ka ehtemaal isi qadar kam hota hai.²⁸

²⁷ Surah Rom: 21

²⁸ Jareeda Ar Riyaadh, dated: 19th Shaban 1427, mutaabiq 12th September 2006 ka aaqhri safha

3. Fawaahish o Munkiraat Ki Ashaa-at Par Pabandi

Kisi bhi muashre mein aqhlaqi buraiyo'n kea am hone ka ek bahot bada sabab ye hota hai ke is muashre mein Zina aur iske mutalleqa mawad aur khabro'n ko aam kiya jaata hai, shaher ke kisi goshe mein agar koi bura kaam ho raha ho to muashre mein is khabar ko aam kiya jaae aur bimaar dil logo'n ko iski ittela di jaae. Quran e Majeed ki istelaah mein is cheez ko 'Ishaa-at e Faahesha' se tabeer kiya gaya hai.

Insan ki fitrat kuch aisee waqe hui hai ke jab kabhi koi aisi khabar suntan hai jo iske khuwahish ke muwafiq hoti hai to jaae-khabar tak paho'nchne aur iske baare mein malumaat haasil karne ki koshish karta hai. Is wajah se dekha jaata hai ke agar koi aurat irtekaab e faahesha se mashoor hoti hai to har bimaar dil iski taraf maael hota hai aur iski gali tak paho'ncna chhahta hai, isi liye Quran e Majeed ne ashaa-at e faahesha par saqht nakeer ki hai aur iske murtakib ko dardnaak azaab se daraaya hai, chunache Irshad e Baari Ta'ala Hai: Jo Log Musalmaano'n Mein Buraai Phailaane Ke Aarzumand Rehte Hain Inke Liye Duniya o Aqhirat Mein Dardnaak Azaab Hai, Allah Ta'ala Sab Kuch Jaanta Hai Aur Tum Kuch Bhi Nahi Jaante.²⁹

Sirf isi ek ayat se andaaza lagaaya jaa sakta hai ke aisi khabre'n ya mawaad jin mein fahhashi o behayaai ki aam dawat ho, ise logo'n mein aam karna shariat kin azar mein kitna bada jurm hai ke inhe is duniya o aqhirat dono'n jagah dardnaak azaab ki dhamki di gai hai.

Is amar ki mazeed wazaahat karte hue Rasool Allah ﷺ ne farmaya: Aye Wo Logo! Jinho'n ne zubaan se eman laane ka iqraar to kiya hai, lekin abhi eman dil mein daqhil nahi hua. Suno! Musalmano'n ki gheebat na kiya karo aur naahi inke oyuoob talaash karo, kyou'nke jo shaqs musalmano'n ke oyuoob ko talash karta hai Allah Ta'ala bhi iske aib talaash karne lage ga. Aur (jaan lo!) jiske aib Allah Ta'ala ne talash kiye, ise iske ghar mein ruswa karke rakh diya.³⁰

Maqsad ye hai ke jab kisi musalman ka aib haq ho ya naahaq, logo'n ke saamne bayan hoga to awwalan ek musalman ki izzat pamaal hogi, saaniyan mareez dil aur kamzor eman log in buraiyo'n ki taraf maael ho'nge.

Hazrat Ali رضي الله عنه ne farmaya: Fahash guftagu karne waala aur ise logo'n mein pahilaane waala dono gunah mein baraabar ke shareek hain.³¹

Hazrat A'ata رحمه الله عليه ka qaul hai: Ke jo shaqs zina se mutalliq bate'n logo'n mein aam kare ise sazaa deni chahiye.³²

Hazrat Shabeel bin Auf رحمه الله عليه kehte hain ke jo shaqs fahash bato'n ko aam kare, wo isi tarha gunahgar hai, jis tarha ke iska alal elaan irtekar karne waala gunahgaar hai.³³

In nusoos se waze hota hai ke zina aur isse mutalleq bato'n ki ashaa-at ke mutalliq islam ki talimaat kya hain aur islam ne is par kis saqhti ke sath nakeer ki hai, kyou'nke insan ki fitrat hai ke jab zina ya isse mutalliq guftagu suntan hai to iske jinsi jazbaat josh mein aate hain aur jab kisi fahesha aurat ke baare mein ya kisi burai ke add eke baare mein khabar paata hai to fitri taur par ba-taqaza e shehwat iski taraf maael bhi ho jaata hai.

Yehi wajah hai ke islam ne har is amal ko najaaez o haram qaraar diya hai, jo burai phailne ka sabab banta hai, jaise sharab, mausiqi, aur be-pardagi waghaira aur yehi wajah hai ke Quran ne musalman aurato'n ko ghair muslim aur jin aurato'n ke kirdar ka ilm na ho aisi aurato'n se bhi apni zeenat chupaane ka hukam diya hai.³⁴

²⁹ Surah Nur: 19

³⁰ Saheeh, Sunan Abu Dawood: Kitab al Adab, H4880 & Musnad Ahmad: V33 P20, H19976

³¹ Saheeh, Al Adab al Mufrad, H324

³² Saheeh, Al Adab al Mufrad: 326

³³ Saheeh, Al Adab al Mufrad: 325

³⁴ Bahot se logo'n ko ye baat badi ajeeb mehsoos hogi ke ek aurat ka kisi aurat se parda karne ka kya maani hai? Lekin haq ye hai ke Quran e Majeed ka ye hukam badi hikmat par mabni hai, mujhe ek aurat ke bare mein malum hua jo zachgi ke baad aurato'n ke jism ki maalish

Aur isi wajah se Rasool Allah ﷺ ne hijdo'n ko gharo'n se nikal dene ka hukam diya hai, chunache Saheeh Bukhari mein hai ke ek martaba Rasool Allah ﷺ Hazrat Umm-e Salma رضي الله عنها ke ghar majood the, ke Aap ﷺ ne ek hijde ko kehte hue suna jo Hazrat Umm-e Salma رضي الله عنها ke bhai se keh raha tha ke agar Taif fateh hua to main tumjhe ghilaan ki beti dikhlau'nga, jise aage dekho to isme 4 bal badhte hain aur peeche se dekho to 8 bal padhte hain, jab Aap ﷺ ne iski ye guftagu suni to farmaya: Aaj ke baad ye tumhare paas na aane paae.³⁵

Yaani chu'nke ye shaqs namar hone ke bawajood aurato'n ke maamle mein dilchaspi rakhta hai aur aurato'n ke parde ki baat mardo'n ko batlaata hai, lehaza ye ashaa-at fitna ka sabab ban sakta hai, is liye isse parda karo aur apne paas aane se roko.

Is islaami taleem ke bawajood aaj hamare muashre mein be hayaai o badkaari ko riwaaj dene ka kaam bilkul urooj par hai, mutaaddid idaare is maidan emin munazzam taur par kaam kar rahe hain aur government ki nigraani mein kaam kar rahe hain.

Hamaare mahol mein jo idaare ishaa-at e fahesha ka kirdar ada kar rahe hain, inme se baaz ye hai:

- I. *Radio aur TV ka idaara, badqismati se ye dono'n idaare sirf fahash khabre'n hi nahi balke fahhashi ke amali mazaahir bhi pesh kar rahe hain.*
- II. *Club, Theater, Cinema Hall aur is tarha ke deegar jaae raqas o surood.*
- III. *Roznaama aqhbartaat, haftawaari aur mahaana magazine (bil-qhusoos filmi risaale aur fanni duniya se mutalliq risaale)*
- IV. *Abh to soorat e haal ye hai ke ek ghairat-mand baap koi aqhbartaat ya haftawaar aur mahanawar parcha khareedte hue is baare mein baar baar sochta hai ke ise apne ghar mein kis tarha daqhil kare?*
- V. *Tijarati elanaat khaas kar aurato'n ke khusoosi istemal ki cheezo'n ke elanaat.*
- VI. *Bade tajjub ki baat hai ke basaa auqaat kisi film mein wo uriyaaniyat aur romansi manzar nahi hota, jaisa manzar tijarati elanaat mein pesh kiya jaata hai. (hairat ki baat hai ke blade ka ishtehaar tak bhi aurat pesh karti hai)*
- VII. *Filme'n, drame aur serial jo aaj har ghar tak paho'nch chuke hain.*
- VIII. *Zara soche'n ke jab filmo'n mein aise aise gaane pesh kiye jaae'nge ke: 'Jab pyar kiya to darna kya' to ladkiya'n aur ladke apne waledain se baghawat nahi kare'nge to phir inse aur kis cheez ki ummeed ki jaa sakti hai?*
- IX. *Maqhlout taleem aur ghair sharai nisaab e taleem waghaira bhi hamare muashre mein ishaa-at e fahesha ka kirdar ada kar rahe hain.*

Qareen Ikram! Zaroorat is baat ki hai ke muashre ke danishwar, ghyoor hazraat is nuqte par ghaur kare'n aur ek pur aman aur paak muashre ki khatir fawaahish o munkiraat ke riwaj dene wlaae idaaro'n ke khilaf uth khade ho'n, warna baqaal ek ghair muslim danishwar ke kuch baeed nahi ke hamara mulk mukammil taur par jinsi beraah rawi aur zina bil jabr ka liye ek tajruba-gaah ban jaaega.

kiya karti thi aur har aurat ke jism ki koi aisee alaamat zaroor yaad rakhti jo kisi ais jagah ho jaha'n aam aurato'n kin azar na paho'nch sake, jaise raan waghaira, phir is baat ko jaakar baaz mardo'n ko batlaa deti, jinese iske ghalat talluqaat hote, is tarha wo baat logo'n

mein aam ho jaati aur nateeja yaha'n tak paho'nchta ke in pakeeza aur afeefa aurato'n ke shauhar inhe talaq de dete.

³⁵ Saheeh Bukhari: Kitab an Nikah, H5235, Saheeh Muslim: 2181

4. Mard o zan ke iqhtelaat par pabandi

Khud mard o zan ka iqhtelat hi fawahish o razaael ke inteshar aur ladkiyo'n ki baghawat ka ek bada aur ahem sabab hai, is liye shariat ne aurat o mard ke iqhtelat ko haram aur najaaez qaraar diya hai.

Iqhtelat ka maani ye hai ke hair mohrim mard o aurat ka baaham kisi aisee jagah jama hona, jaha'n se ek doosre ko dekhna, apas mein guftagu karna aur choona mumkin ho.

Sunan Abu Dawood waghair mein Hazrat Abu Usaid Ansari (rz) se marwi hai ke ek baar Rasool Allah ﷺ masjid se bahar nikle to dekha ke raaste mein mard o zan ekatthe chal rahe hain, ye dekh kar Aap ﷺ ne aurato'n se muqhatib hokar farmaya: ek taraf ho jao, kyou'nke tumhare liye raaste ke wast mein chlna durust nahi hai. Tumhare liye raaste ke ek taraf chalna laazim hai.³⁶

Raawi kehte hain ke ye sun lene ke baad aurate'n bilkul ek taraf ho kar diwaar se chimat kar is tarha chalti thee'n ke basaa auqaat inka kapda diwaar se atak jaata tha.

Ek aur hadees emin hai ke Aap ﷺ ne farmaya: Aurato'n ke liye munaasib nahi ke wo raaste ke bilkul darmiyan mein chale'n.³⁷

Is fauri hukam ke baad Rasool Allah ﷺ ne masjid se nikalte waqt aurat o mard ko iqhtelat se bachaane ke liye do mazeed qadam uthaae.

Awwal: Masjid ke ek darwaze ko aurato'n ki amad o raft ke liye khaas kardiya.

Chunche Imam Abu Dawood رحمه الله apni kitab As Sunan mein baab baandhte hain (Baab Etezaal An Nisaa Fil Masaajid A'an Rijaal) Yaani masjido'n mein aurato'n ka mardo'n se alag thalag rehne ka byaan. Phir iske tahet ek hadees naqal karte hain ke Rasool Allah ﷺ ne farmaya: Agar is darwaaze ko ham aurato'n ke liye khaas kar de'n (to behtar hai)³⁸

Hazrat Nafe bayan karte hain ke ye farman Nabi ﷺ se sun lene ke baad Hazrat Abdullah bin Umar (rz) apni wafaat tak is darwaaze se daqhil nahi hue.

Doowam: Mard o zan ko iqhtelat se bachaane ke liye Aap ﷺ ne doosra qadam ye uthaaya ke Aap ﷺ khud namaz se farigh hone ke baad kuch der ke liye apni jagah baithe rehte aur mardo'n ko bhi hidayat dete ke wo bhi kuch der baith kar uthe'n taake aurate'n apne gharo'n ko wapas jaa sake'n aur raaste mein dono'n jinso'n ka iqhtelat na hone paae.

Chunache Hazrat Umme Salma (rz) bayan karti hain ke ahed e Nabawi ﷺ mein jab aurate'n namaz se farigh hoti to fauran uth khadi hoti'n, Rasool Allah ﷺ aur Aap ke saath namaz padhne waale mard kuch der apni apni jagah baithe rehte, jab Rasool Allah ﷺ apni jagah se uth jaate to mardo'n ki jamaat bhi uth khadi hoti.³⁹

Saheeh Bukhari ki ek aur riwayat mein hai ke Rasool Allah ﷺ jab namaz se salam pherte to aurate'n apne gharo'n ke liye wapas ho jaate'n aur Aap ﷺ apni jagah se uthne se pehle pehle wo apne gharo'n ko paho'nch chuki hoti.⁴⁰

Is hadees ki sharah karte hue Hafiz ibne Hajar رحمه الله likhte hain: Is hadees mein ek ahem faaeda ye bhi hai ke gharo'n ki baat door ki hai, raasto'n mein bhi mard o zan ka iqhtelat naa-pasandeeda cheez hai.⁴¹

³⁶ Hasan, Sunan Abu Dawood: Kitab al Adab, H5272

³⁷ Hasan, Saheeh Ibne Hibban: 4601, Silsilah As Saheeha: 856

³⁸ Saheeh, Sunan Abu Dawood: Kitab as Salah, H462

³⁹ Saheeh Bukhari: Kitab al Azan, H866

⁴⁰ Saheeh Bukhari: Kitab al Azan, H850

⁴¹ Fathul Baari V3 P336

Qareen Ikram! Qabil e ghaur maqaam hai ke jab masaajid aur inki taraf aane jaane waale raasto'n ke baare mein ye hukam hai jaha'n har shaqs khaalis ibaadat ke jazbe se aata hai to doosri aam jagahe'n. Jaha'n sharm o haya ki koi qaid nahi hoti, iqhtelat e mard o zan kis tarha jaaez ho sakta hai? Aaj hamare mahol mein zina kea am hone ka ek bahot bada Sabab School, college, daftar aur bazar waghaira mein mard o zan ka iqhtelat hai. Balke agar banazar ghaaer dekha jaae to ishq o masheqa aur zina bil jabr ke waqeaat ka bahot bada sabab mard o zan ka iqhtelat hai. Khaas kar school, college, daftar aur wasaael naqal o harkat mein iqhtelat to aqhlaqi buraiyo'n ke alaawa aur bhi bahot si kharabiyo'n ka sabab banta hai. Yehi wajah hai abh ghair muslim danishwar khususan Europe ke log iske khilaf awaaz uthaana shuroo kar chuke hain aur apni hukumat o'n se mutaalba kar rahe hain ke khusoosi taur par taleem gaaho'n aur daftaro'n mein mard o zan ke iqhtelat par paabandi lagaai jaae.⁴²

Ek Hindi magazine mein ek islaahi mazmoon chapaa, jisme mazmoon nigar K. K. Gupta ne muashte ko is taraf mutawaaje karna chhaha tha ke aaj hamara mulk jo zina bil jabr ke liye ek tajruba gaah banta jaa raha hai iski taraf jald tawajje dene ki zarurat hai. Warna mulk tabaahi ke dahaane par khada hai. Mazmoon nigar ne bataur e misaal kai waqeaat ki taraf ishaara kiya tha, agar in waqeaat ke asbaab par ek taeraana nazar daali jaae to har shaqs ye iqraar karne par majboor hoga ke ye waqeaat school, sadko'n aur wasaael o harkat mein iqhtelaat ke nateeje mein runumaa hue hain.⁴³

Haasil kalaam ye ke zarurat hai ke muashre ke ghairatmand, danishwar hazraat, aur samaaji karkun is taraf tawajje de'n aur apni nasal ko gandagi mein maloos hone se bachaae'n.

⁴² *Mujalla al Muslimoon: Adad 118, dated Ramadan 1407H, mutaabiq 9th May 1987, nez dekhiye: angrezi maahir e taleem o tarbiyyat Bewerli Show ki kitab ka arbi tarjuma banaam Al Gharb Yataraaje A'an Allah*

Ta'ala Ta'aleem Al Muqhtalat, tarjuma: Dr. Wajeeya Hamd Abdur Rahman

⁴³ *Anokhi Kahaaniya'n: Adad 47, 2006 P22 aur iske baad*

5. Khilwat Par Paabandi

Fawahish o munkiraat ki rok thaam ke liye shariat ne ek qadam ye uthaaya hai ke koi bhi mard kisi ajnabi aurat ke sath tanhai iqhteyar na kare. Ye tanhaai khuwah kitne hi paak maqsad ke liye ho. Shariat ise jaaez qaraar nahi deti. Ulmaae shariat ise 'khilwat' se tabeer karte hain.

Rasool Allah ﷺ ne mutadid ahadees mein khilwat se saqhti se mana farmaya hai, chunache ek hadees mein hai: Koi bhi mard kisi (ajnabi) aurat ke sath khilwat iqhteyar na kare, illa ye ke is aurat ke sath iska koi mohrim ho aur koi bhi aurat baghair mohrim ke safar na kare.⁴⁴

Saheehain ki ek aur hadees mein hai: Aurato'n ke paas (tanhai mein) jaane se bacho, ye sun kar ek Ansari Sahabi ne sawal kiya ke aye Allah ke Rasool ﷺ! حمو ke baare mein kya hukam hai? Aap ﷺ ne farmaya: حمو maut hai.⁴⁵

Arbi zuban mein حمو se muraad shauhar ke qreebi rishtadaar hote hain, jaise devar, jeth, shauhar ka chacha aur chachazaad bhai waghaira. Chu'nke in logo'n ke baare mein parda se mutalliq laparwaahi barti jaati hai jiske bade khatarnaak nataaej saamne aate hain. Is liye khusoosi taur par inse mutalliq sawal hua aur saqht lehje mein isse mana kiya gaya.⁴⁶

Ek aur hadees mein irshad e Nabawi ﷺ hai: Aur jo shaqs Allah Ta'ala aur yaum e aqhirat par eman rakhta hai ise chhahiye ke wo kisi aurat ke sath baghair iske kisi mohrim ke hargiz khilwat iqhteyar na kare, kyou'nke jab bhi koi mard o aurat khilwat mein hote hain to inka teesra shaitan hota hai.⁴⁷

In ahadees ki buniyad par ulama ka ittefaaq hai ke kisi bhi ajnabi aurat se khilwat iqhteyar karna haram aur najaaez hai.⁴⁸

Ye khilwat khuwah kitne hi pakeeza maqasid ke liye ho, shariat kin azar mein koi maqsad iske jawaaz ki daleel nahi hai.⁴⁹ Jaise taleem ke liye khilwat, ilaaj ke liye khilwat aur koi jaaez zarurat poori karne ke liye khilwat, ilaaj ke liye khilwat, khuwah kisi ke sath ho, wo peer ho, maulwi ho, doctor ho ya koi aur agar wo aurat ka mohrim nahi hai to ye maqaasid o afraad aur inki qadsiyat iske jawaz ki sanad nahi de sakte. Kya khoob kaha Khaleefa Raashid Hazrat Umar bin Abdul Aziz رحمه الله عليه ne Maimoon bin Mehraan se: Tarjuma, Kisi aurat ke sath khilwat iqhteyar na karna, khuwah Quran e Majeed ki taleem hi ke liye ho.

Bad-qismati se hamare yaha'n log is silsile mein wazeh taur par ghaflat baratte hain. Khususan dosto'n, mastaro'n, aur doctaro'n ke bare mein khuli laparwaahi barti jaati hai. Jabke har sahib e ibrat nigah rakhne waala shaqs dekh raha hai ke is laparwaahi ke bahot hi khatarnaak nataaej saamne aate hain. Agar hamme se har shaqs apni yad-daasht ki cassette ko thoda sa peeche kare to iske kaano'n mein aise muta'addid waqeaat pade'nge jo isi khilwat ke nateeje mein runumaa hue ho'nge. علي سبيل المثال

- i. Kitne hi Master hazraat apni shargirdo'n aur masoom ladkiyo'n ki izzat ke sath khel jaate hain. Main ek Haafiz Sahab⁵⁰ ko jaanta hu'n. Ek 13-14 saala ladki ko Quran ki taleem dete the, ghar waale bhi kehte

⁴⁴ Saheeh Bukhari: Kitab al Jihad was Sair, H3006 & Saheeh Muslim: H341 (3272)

⁴⁵ Saheeh Bukhari: Kitab an Nikah, H2325 & Saheeh Muslim: 2172 (5674)

⁴⁶ Sharah Muslim by An Nawawi V14 P154 & Fathul Baari V9 P331

⁴⁷ Saheeh Musnad Ahmad: V23 P19, H14651

⁴⁸ Sharah Muslim by An Nawawi: V9 P109 & Fathul Baari: V4 P77. In ahadees mein mohrim se murad hai jiska nikah is aurat se abadi taur par haram ho. Albatta, jo log waqti taur par haram hain wo mohrimiyat mein daqhil nahi hain. Jaise Saali, Biwi ki khaala, Biki ki bhaanji o bhateji aur is tarha ki wo qareebi rishtedaar aurate'n ke biwi ki maujoodgi mein inse nikah jaaez nahi hai. (Fathul Baari: V4 P77 & V9 P233)

⁴⁹ Albatta agar koi nagazee zarurat pesh aajaae to iske liye ye hukam nahi hai, balke khilwat jaaez hogi, albatta is ke liye kuch hudood o quyood hain jinka paas o lehaaz rakhna zaroori hai, jaisa parda ghaz o basar aur dono'n mein munaasib doori (Sharah Muslim by An Nawawi V9 P190)

⁵⁰ Hamne Hafiz Sahab ki missal is liye nahi di ke doosre log isse bari hain, hargiz nahi. Balke doosre mastaro'n se is qism ki nazeba harkate'n haafiz sahab ke muqable mein kasrat se hoti hain, maqsad ye hai ke jab Hafiz Sahab o Maulvi Sahab se aisee harkate'n ho sakti hain aur inse khilwat jaez nahi hai to doosre log to badarja e oola is hukam mein aate hain.

the ke ye Hafis Sahab hain aur Quran e Majeed ki taleem dete hain, is liye inse na koi parda hai aur na koi khilwat o jalwat mein koi farq hai. Lekin chand mahino'n ke baad iska nateeja wohi nikla jo fitri cheez hai, chunache hua ye ke shaitan ne apna kaam kiya aur ek raat dono'n chup kar nikle aur door shaher jaakar court marriage karli aur aaj apne kiye par sharminda hain. Kyou'nke inki biwi ne jis tarha se waledain se baghawat karke inke sath gunah ka kaam kiya, ab khud inke sath baghawat karke doosro'n ke sath gunah karti hain. Sach hai:

Bad-na Bole Zer Gardu'n Garkoi Meri Sune
Hai Ye Gumbad Ki Sada Jaisee Kahe Wohi Sune

- ii. Ilaaj o ma'aleja ke silsile mein bhi log khilwat ko buraa nahi samajhte, aaj hamare nursing home aur hostpitals ka mahol aisa ban gaya hai ke parda, khilwat aur sharmgah ki taraf dekhna koi aib nahi samjha jaata, balke jo shaqs ise aib shumar karta hai, wo bewqaafoof hai, ghair mohazzib aur nadaan tasawwur kiya jaata hai. Chunache nurso'n ki doctor's ke sath khilwat, mard nurso'n ki khtoon nurso'n ke sath khilwat aur mareeza ki doctor ke sath khilwat ek aam aadat ban chuki hai. Halaa'nke is azaadi ke jis qadar bhayanat nataaej saamne aate hain wo kisi bhi baghairat aur sahib e zameer shaqs ko chau'nka dene ke liye kaafi hain, kyou'nke reh reh kar aqhbaraat mein aisee khabre'n chapti rehti hain.
- iii. Abhi chand saal qabl ki baat hai ke France ke shaher 'Golan' ki rehni waali ek aurat ne rote hue police ke saamne aqhbar nawisiyo'n se kaha ke aaj ke baad se main apni beti ke baare mein kisi par etemaad nahi kar sakti aur duniya ki har maa'n ko ye paigham deti hu'n ke kisi bhi doctor ke paas apni betiyo'n ko baghair bhai, baap ke, ilaaj ke liye na bheje'n.

Ye ek Ghair Muslim duniya ke bade taraqqi yaafta mulk ki ek maa'n ki awaaz thee, lekin sawal ye hai ke aaqhir isne ye badi azeem baat kyou'n kahi?

Bhaaiyo! Asal mein iske peeche ek ibratnaak haadsa hai. Kaash! Aaj hamare mulko'n ke azad khayal aur apne aap ko mohazzib kehne waale maa'n baap isse ibrat pakadte.

Hua ye ke is fariyad karne waali maa'n ki beti ka mahwaari nizaam durust na tha, isne apni maa'n se surat e haal ka zikar kiya. Maa'n ne apni beti ko apni family doctor ke paas bheja, doctor puraana waqif kaar tha aur ahle khaana se dostaana maraasim bhi the. Maa'n ne telephone par doctor se baat ki aur ye bhi takeed kardi ke wapasi mein ladki ko apni car se ghar paho'nchade. Chunache ladki doctor ke paas gai, waha'n mareezo'n ki lambi qataar thee, doctor ne ladki ko intezar ke liye kaha, taake mareezo'n se farigh hone ke baad itmenaan se iska mua'aina kare, ye koi baais e tajjub baat na thi, lekin shayad doctor ne jaan boojh kar bhi kuch taqhair se kaam liya. Jab tamaam mareezo'n se farigh hua to mua'aina waale kamre mein ladki ko bulaaya aur mua'aina waali chaarpai par let jaane ka hukam diya. Ladki ko kisi bhi qism ka shuba nahi tha, kyou'nke ek to wo family doctor aur doosra ladki ka mu'n bola 'Uncle' khulaasa ye ke doctor, ladki ka mua'aina karne laga aur ilaaj ke bahaane ladki ki aankh par kapda daal diya, phir ladki ke sath wo kaam bhi kar gaya jo ladki aur iski maa'n ke wahem o gumaan mein bhi na tha, ladki ne jab ispar ehtejaaj kiya to doctor ne ise daraaya aur kaha ke agar tumne kisi se ye raaz faash kiya to tumhe qatal kar du'nga. Ladki apne ghar wapas hui, iski haalat dagar-gu'n thee aur is qism ke banawati uncle ke bare mein iske nazariyat badal chuke the, halaa'nke is waqt doctor ki umar 58 saal thi aur wo ek muddat se ahle khaana ke nazdee qabil e etemaad tha.⁵¹

Hamne sirf ek haadsa bayan kiya hai, jabke is qism ke sen'kdo hadsaat gaahe ba-gaahe aqhbarat ki zeenat bante rehte hain aur jo khabre'n poshida reh jaati hain, inki tadaad Aalim ul Ghaib wash Shaada hi jaanta hai.

⁵¹ *Saraaq al Fitrah P18-25*

Qareen Ikram! Tajjub is par nahi hai ke is doctor ne apne peshe ka lehaaz nahi kiya, kyou'nke jo kuch hua wo ek fitri amar tha. Tajjub is par hai ke ham log is qism ke waqeaat se ibart haasil nahi karte aur khud log jinke sath ye hadsaat pesh aate hain wo ankhe'n is waqt kholte hain jab inka sab kuch lut chukka hota hai.

- iv. Iqhtelaat o khilwat ki sabse badi aur khatarnaak soorat gharo'n mein ek khandan ke afraad ya dosto'n ke sath ahle khaana ka iqhtelat aur ghair mohrim se khilwat hai. Jiske ghalat nataaej is kasrat se runumaa hote hain ke bayan se bahar hain. Har sahib e baseerat iska mulaheza kar raha hai ke gharo'n mein iqhtelat aur khilwat ki wajah se devar, Bhabhi, Sali, bahenwai, dost aur dost ki biwi waghair ke sath ghair sharai aur najaaez talluqaat ke waqeaat kasrat se runumaa ho rahe hain. Hamme se har shaqs aise se'nkdo'n waqeaat ka ilm rakhta hai aur jo waqeaat chupe reh jaate hain inki tadaad malum nahi kitni hogi? Sach kaha hai, Hindustan mein aurato'n ke muamelaat se talluq rakhne waali committee ke sadar ne: Ched-chaad, zina bil jabr aur aghwa ke waqeaat is kasrat se police record mein hain to haqeeqat mein kitne ho'nge? Isse iska andaza lagaaya jaa sakta hai.⁵²

Aur jo baate'n sirf jazbaat o khayalaat, nazar aur dil ke gunah tak reh jaati hain iska ilm to sirf Aalim ul Ghaib wash Shaaada aur Aleem bizaatis Sudoor ko hai. Lekin ye baat wazeh rahe aur har wo shaqs jo aqhirat ke din par eman rakhta hai ye dehaan mein rakhe ke ye khayalaat o jazbaat aur inka maamla khatam nahi hua, balke qiyamat ke din Allah Ta'ala in par bhi logo'n ka muhaseba karega.

Irshad e Baari Ta'ala Hai: Asmaan Aur Zameen Ki Har Cheez Allah Hi Ki Milkiyat Hai, Tumhare Dilo'n Mein Jo Kuch Hai, Ise Tum Zahir Karo Ya Chupaao, Allah Ta'ala Iska Hisaab Tumse Lega, Phir Jise Chhahe Baqashde Aur Jise Chhahe Sazaa De Aur Allah Ta'al Har Cheez Par Qaadir Hai.⁵³

- v. Ek raushan khayal driver ko main jaanta hu'n, jo Hindustan ke ek mashhoor shaher mein apni family ke sath rehta tha aur apne chote se ghar mein apni biwi baccho'n ke sath apne ek dost ko bhi rahaesh de rakhi thi. Apas mein na koi parda tha aur na iqhtelat o khilwat se mutalliq pabandi thi. Kyou'nke ye faqhra zuban e zid khaas o aam hai ke 'aapas mein parda nahi hota'. Kuch dino'n ke baad apni biwi ko apne asli shaher mein ghar banaa kar chhodh aae aur ghar ka ek hissa apne dost ko bhi iski biwi baccho'n ke sath kiraae par de diya. Choo'nke apas mein parda pehle hi se nahi tha, is liye inki adam maujoodgi mein khilwat o iqhtelat kea ur bhi mawaqe faraham hue, phir nateeja wohi zahir hua jo aisee surat mein fitratan zahir hota hai, kuch dino'n ke baad jab hazrat ghar wapas aate hain to dekha ke dost aur biwi ke darmiyan talluqaat kuch aur hi urqh iqhteyar kar chuke hain, chunache is par saqht barhami ka izhar kiya aur apne purine dost ko ghar se nikal diya. Lekin ye kaam is waqt kiya jab maamla bahot aage badh chukka tha. Chunache ek din aisa hua ke biwi apna saara zewar ghar ke khagazaat, bank mein jama shuda raqam lekar apne ashiiq yaani shauhar ke is dost ke sath faraar ho gai, jabke apne peeche 3 baccho'n aur poore khandan ko chhodh-diya. Ab wo bechaare bajuz iske aur kya karte jaika ke Akbar Ilahabaadi ne likha hai:

Kya Guzri Jo Ek Parda Ke Adu Ro Ro Ke Police Se Kehte The
Izzat Bhi Gai, Daulat Bhi Gai, Bibi Bhi Gai, Zewar Bhi Gaya

Har shaqs is qissa par ghaur karke ye maloom kar sakta hai ke iska sabse ahem sabab iqhtelat aur ghair mahram ke sath khilwat hai.

Khulaasa e kalam ye ke zaahiri o baatini gunaho'n aur aqhlaqi kharabiyo'n se bando'n ko bachaane ke liye Allah Ta'ala ne iqhtelat o khilwat ko haram qaraar diya hai, hatta ke baaz ulama ka khayal hai ke wo janwar jo aurato'n ke bare mein jinsi jazbaat rakhte hain ya aise ghaleez kaam ke liye inki mashq karaai jaati hai, jaise kutte, bandar waghaira. Inke sath bhi khilwat jaaez nahi hai, isi tarha jo log apne andar baaz maada janwaro'n ke baare mein jinsi jazbaat mehsoos kare'n inke liye aise janwaro'n ke sath bhi khilwat jaaez na hogi.⁵⁴

⁵² Anokhi Kahaniya'n: 24

⁵³ Surah Baqra: 284

⁵⁴ Al Iqhteyaraat al Faqhiyah by Shaikh al Islam Ibne Taimiyya رحمه الله عليه P201

6. Nazar Ki Hifaazat Ka Hukam

Fawaahish o munkirat se bachne ke liye Islam ne Ghadh basar ka hukam diya hai, ghad ke maani hain chupaane aur jhukaane ke. Is tarha ghad basar ke maani hue nazar ko jhukaana aur neechi rakhna.

Maqsood ye hai ke insan har is cheez se apni nazar kop here aur bachaae rakhe jiska dekhna iske liye jaaaz nahi hai. Ulama jab ghad basar nazar neechi rakhne ya nazar bachaae rakhne ka lafz bolte hain to isse umoomi taur par kisi ajnabi aurat ke dekhne se nazar bachaana maqsood hota hai. Choo'nke nazar hi jinsi jazbaat o shehwat aur zina ka pesh kheema hai is liye shariat ne ise neechi rakhne ka hukam diya hai. Allah Ta'ala farmata hai: Musalman Mardo'n Se Kaho Ke Apni Nigaah'e'n Neechi Rakhe'n Aur Apni Sharamgaah'o'n Ki Hifaazat Kare'n Yehi Inke Liye Pakeezgi Hai. Log Jo Kuch Karte Hain, Allah Sabse Baqhabar Hai aur Musalman Aurato'n Se Kahe'n Ke Wo Apni Nazre'n Neechi Rakhe'n Aur Apni Sharamgaah'o'n Ki Hifaazat Kare'n Aur Apni Zeenat Ko Zahir Na Kare'n Siwaae Iske Jo Az Khud Zaahir Hai.⁵⁵

Yaani musalman mardo'n aur aurato'n dono'n ko chaahiye ke wo har aisee cheez ke dekhne se apni nazar ko bachaae rakhe jiska dekhna inke liye jaaaz nahi hai, khaas kar ajnabi aurato'n aur inse mutalleqa cheezo'n ke dekhne se khusoosi taur par bache'n. Jinse jinsi jazbaat mein tehreek o shehwat paida hoti hai aur insan ke zina mein padne ka khatra hota hai, is liye nazro'n ke neechi rakhne ke hukam ke fauran baad hi sharamgaah ki hifaazat ka bhi zikar hai. Kyou'nke nazro'n ko neechi na rakhne aur inhe azaad chhodh dene ka maani ye hai ke maamla sirf nazar baazi tak hi baaqi nahi rahega, balke iska aqhri anjam zina jaise qabeeh aur ghair aqhlaaqi fa'al ki soorat mein zahir hoga. Kya khoob hi likha Aalim e Rabbani Imam Ibne Qaiyyim رحمه الله عليه ne ke: Nazar se insan ke dil mein harkat paida hoti hai, ab agar ise door kar diya to iske baad ki sharam o nadaamat se araam paa gaya, lekin agar isse chutkaara haasil na kiya to yehi cheez was-wasa ki shakal iqhteyar kar leti hai, jiska difa'a karna pehle se ziyaada mushkil ho jaata hai, phir agar ise door kar diya to theek, warna aage badhkar yehi was-wasa shehwat ki shakal iqhteyar kar leta hai. Agar ab bhi iska ilaaj kar liya to qadre ghaneemat warna yehi badkaari ke iraade mein tabdeel ho jaata hai. (jiska door karna pehle se kahee'n ziyaada mushkil ho jaata hai) ab agar is iraade ko khatam kardiya to bahot khoob warna ye iraada azm ya iraada jaazma ban jaata hai, jiska door karna mushkil tareen hota hai, balke insan ise amali jama pehnaa deta hai.⁵⁶

Yehi wajah hai ke ajnabi aurat ki taraf dekhne ko Allah ke Rasool ﷺ ne zina se tabeer kiya hai, chunache irshad hai: Ibne Adam par zina mein se iska hissa likha jaa chukka hai, ji ise laa-mahaala mil kar rahega. Chunache dono'n ankho'n ka zina dekhna hai, dono'n kano'n ka zina dehan dekar sunna hai aur lagaawat ki baat cheez zuban ka zina hai aur hath ka zina hath lagaana hai aur paou'n ka zina najaaaz maqsad kel iye chal kar jaana hai, dil badkaari ka iraada aur tamanna karta aur sharamgaah ise paaya takmeel tak paho'nchaati hai ya nahi paho'nchaati.⁵⁷

Qareen Ikram! Nazar ke fitne aur iske nuqsanaat hi ke pesh e nazar Rasool Allah ﷺ ne apne Sahaba (Rizwan) ko khusoosi taur par isse mana farmaya aur iski hifaazat par bade ajar ki bashaarat di hai. Chunache ek jagah irshad hai: Aye Ali! Pehli nazar ke baad doosri nazar na daalna kyou'nke pehli (be iqhteyar padne waali nazar) to tumhare liye maaf thi, albatta doosri jaaaz nahi hai.⁵⁸

Yaani pehli nazar jo kisi ajnabi aurat ya iski zeenat par padi, choo'nke wo baghair qasad o iraada ke the is liye Allah ki taraf se ispar koi muakheza nahi, lekin agar tumne is par apni nazar jamaadi ya dobara ise dekhne ki koshish ki to ye tumhare liye jaaaz nahi, kyou'nke ye tumhare iqhteyar se hai aur is par gunah hai.

⁵⁵ Surah Nur: 30-31

⁵⁶ Allah Ta'ala Tibbiyaan P404

⁵⁷ Saheeh Muslim: Kitab al Qadr, H2657 (6754)

⁵⁸ Hasan, Sunan Abu Dawood: Kitab an Nikah, H2149

Is tarha ek baar Hazrat Jareer bin Abdullah Bahali رضي الله عنه ne achaaanak pad jaane waali nazar ke baare mein sawal kiya to Aap صلى الله عليه وسلم ne farmaya: Aise muqe par apni nazar pher lo.⁵⁹

Nazar neechi rakhne ki fazeelat bayan karte hue Aap صلى الله عليه وسلم ne irshad farmaya: 3 qism ki aakh'n aag ko na dekhe'ngi: 1. Wo ankh jisne Allah ke raaste mein pehredaari ki hogi. 2. Wo ankh jo Allah ke khauf se roi hogi. 3. Wo ankh jo Allah ki haram karda cheezo'n ko dekhne se ruki hogi.

Khulaasa ye ke fawaahish o munkirat par rok thaam ke liye zaroori hai ken azar ki hifaazat ki jaae, kyou'nke ye wo pehle darwaaza hai jo zina ki taraf khulta hai.⁶⁰ Aur jinsi beraah rawi ka sabse pehle ilaaj nazari hifaazat hai. Kya khoob kaha hai: Jinsi uloom ke mair aur jinsi dawao'n par dastaras rakhne waale ek Germany professor Bodfo lefeltaz ne: Maine jinsi amraaz aur inke ilaaj ke baare mein ghaur kiya is silsile mein mutalea kiya lekin Muhammad صلى الله عليه وسلم par nazil shuda kitab ki is ayat se mufeed kisi aur dawa ko na paa saka.

Musalmaan Mardo'n Se Kaho Ke Apni Nigaahe'n Neechi Rakhe'n Aur Apni Sharamgaaho'n Ki Hifaazat Rakeh'n Yehi Inke Liye Pakeezgi Hai. Log Jo Kuch Kare'n Allah Ta'al Sabse Khabardar Hai.⁶¹

Aur

Musalmaan Aurato'n Se Kaho Ke Wo Bhi Apni Nigaahe'n Neechi Rakhe'n Aur Apni Asmat Mein Farq Na Aane De'n Aur Apni Zeenat Ko Zaahir Na Kare'n.⁶²

Qareen Ikram! Nazar, iski hifaazat aur hifaazat ke fawaaed, isi tarha nazarbaazi, iske nuqsanaat aur isse bachaao ke zaraae ek tafseel talab mauzoo hai, jiske liye alag mazmoon aur maqaale ki zarurat hai. Is silsile mein nacheez ne kaafi mawaad jama kar rakha hai, Allah Ta'ala se dua hai ke ise tarteeb dene ki taufeeq ataa farmae. Ameen

Jo Hain Ahle Baseerat Aksar Ankhe'n Band Rakhte Hain

Nazar Acche Dilo'n Ko Bhi Kabhi Badnaam Karti Hai

⁵⁹ Saheeh Muslim: Kitab al Adab, H2159 (5644)

⁶⁰ Rasool Allah صلى الله عليه وسلم ka farman: Gunah dilo'n par chaa jaata hai (ya gunah dilo'n par asar andaaz hota hai) aur (ghair mohrim aurat ki taraf) koi nazar ho, isse shaitan kuch ummede'n zaroor rakhta hai. Shobul Eman by Baheqi: V7 P307, 5051 & Al Kabeer by Allah Ta'ala

Tabrani V14 P7847, bariwayat Abdullah bin Masood (rz) dekhiye As Saheeha: 2613

⁶¹ Surah Nur: 30

⁶² Surah Nur: 31

7. Baghair Zaroorat Bahar Nikalne Par Pabandi

Aurato'n ka apne gharo'n se baghair zarurat ke bahar nikalna aur bilkhusoos kasrat se nikalna shariat kin azar mein napasandeeda amal hai. Khaas kar bazaaro'n, parko'n, public maqamat aur is tarha ki aam jagho'n mein jaana jaha'n mard o zan ka kasrat se iqhtelat paaya jaae aur waha'n shayateen jin o ins ki kasrat maujood ho aur waqea bhi yehi hai ke fawaahish o munkirat ke inteshar ka ek bahot bada sabab aurato'n ka azaadaana sair o tafreeh ke liye nikalna hai aur waledain ghaur kare'n to inhe indaaza hoga ke ladke aur ladkiyo'n ki baghawat jo apne waledain ke sath hoti hai iske peech baccho'n aur bacchiyo'n ka ghar se nikalna aur bilaa rok-tok har jagah aana jaana hai. Agar in waqeaat par nazar daali jaae jo ladkiyo'n ke apne waledain ke ghar se ghaem hone ke pesh aate hain to malum hoga ke in mein se aksar waqeaat mein ye nukta zaroor milega ke waledain ne inke ghar se nikalne aur wapas aane par bilkul tawajjo nahi di.

Allah Tabaarak o Ta'ala ne Rasool Allah ﷺ ki azwaaj e muttahaaraat ko muqhatib karke farmaya hai: Aur Apne Gharo'n Mein Tik Kar Raho Aur Daur e Jaahiliyat Ki Saj-dhaj na dikhaati phiro.⁶³

Isi tarha ek Sahabiya jinka naam Umme Hameed رضي الله عنها tha, khidmat e Nabawi ﷺ mein hazir hokar azr karti hain ke Aye Allah ke Rasool! Mujhe Aap ﷺ ke sath jamat se namaz padhna bahot pasand hai, Aap ﷺ ne ye sun kar farmaya: Mujhe maloom hai ke tumhe mere sath namaz padhna bahot pasand hai, lekin apne khaas kamre mein tumhara namaz padhna apne ghar mein namaz padhne se Afzal hai aur apne ghar mein namaz padhna ghar ke ahaate mein namaz padhne se behtar hai aur ghar ke ahaate mein tumhara namaz padhna apne mahelle ki masjid mein namaz padhne se behtar hai aur apne mahelle ki masjid mein tumhara namaz padhna meri masjid mein namaz padhne se behtar hai.⁶⁴

Raawi kehte hain ke Aap ﷺ ka ye irshad sunkar Umme Hameed رضي الله عنها ne apne ghar ke tareek tareen hisse mein ek jaae namaz banaali aur aqhiri umar tak isi jagah namaz padhti rahee'n.

Ye bhi waazeh rahe ke sirf namaz ke liye nikalna, wo bhi apne mahelle ki masjid mein ye aurat ki khanghi zindagi par mausar nahi hai, ke ye kaha jaae ke bahar nikalne se aurat ki khanghi zindagi mutassir hogi.⁶⁵ Balke iska asal maqsad aurat ki izaat o asmat ki hifaazat aur muashre se fawaahish o munkiraat ke asbaab ka sadde baab hai aur asal haqeeqat bhi ye hai ke aaj muashre mein aghwa, zina bil jabr aur ladkiyo'n ke farar jaise jaraaem ki bahot badi wajah aurato'n ka azaadaana ghoomna aur bilaa kisi rok-tok ke har jagah aana-jaana hai. Kaash! Hamari qaum ke ghairat mand hazraat is par tawajjo dete. Isi ghalti par mutanabbe karte hue Hazrat Ali رضي الله عنه ne farmaya tha: Aye Logo! Tumhe ghairat nahi aati, tumhe sharam nahi aati ke tumhari aurate'n is qadar azaadi se bahar nikalti hain, mujhe maloom hua hai ke tumhari aurate'n bazaro'n mein kafiro'n ke shaana ba shaana chalti hain.⁶⁶

Zara Soche'n! Agar Hazrat Ali رضي الله عنه aaj hamari aurato'n ko asar e haazir ke bazaro'n mein dukandaaro'n se azaadaana bate'n karte dekhte to is waqt kya kehte?

Zara farmaan e Nabawi ﷺ ko bhi padhiye. Rasool Allah ﷺ ne rishad farmaya: Aurat parde ki cheez hai, chunache jab wo ghar se nikalti hai to shaitan isko taakta hai aur koi bhi aurat apne Rab ki razaa ke qareeb tar isi waqt hoti hai jab wo apne ghar ke androoni hisse mein hoti hai.⁶⁷

⁶³ Surah Ahzaab: 33

⁶⁴ Hasan, Musnad Ahmad V45 P37, H27090 & Saheeh Ibne Khuzaima: 1683 & Saheeh ibn Hibban: 2217

⁶⁵ Kyounke bahot se qalamkaar jab aurat ke bahar nikalne ya bahar kaam karne se mutalliq guftagu karte hain to iski asal illat ye bayan

karte hain ke aurato'n ke bahar nikalne se inki khanghi zindagi mutassir hoti hai.

⁶⁶ Musnad Ahmad: V1 P133

⁶⁷ Saheeh, Saheeh ibne Khuzaima: 1685 & Saheeh Ibne Hibban: 5598

Ek taraf si farman e Nabawi ﷺ ko dekhiye aur iski khubiyo'n par ghaur keejiye, phir doosri taraf aaj ki duniya mein aurat ke azaadaana ghoomne ko dekhiye aur iske nataaej par ghaur keejiye.⁶⁸

Abhi chand saal qabl London ke ek ilaaqe mein 7 ladko'n ne ek hotel ke saamne raat 2 baje 2 ladkiyo'n ko aghwa kiya aur kuch hi door jaakar ek jaanibi sadak par taqreeban 20 admiyo'n ki maujoodgi mein yeke baad deegare ladkiyo'n ke sath zina bil jabr kiya. Wo dono ladkiya'n fariyad karti rahee'n, lekin 20 se ziyaada be-ghairat mard khade tamasha dekhte rahe aur kisi ki rag e insaniyat nahi phadki.⁶⁹

Bazaaro'n ka chakkar lagaane waaliyo'n, dukano'n par aane jaane waliyo'n aur baghair kisi rok-tok ke bahar nikalne waali ladkiyo'n se mutalliq waqeaat is kasrat se pesh aate rahe hain ke inhe ahata e tehreer mein nahi laaya jaa sakta hai. Zaroorat hai ke ghairatmand maa'n baap aur shaurhar o bhai is taraf tawajjoh de'n aur aurato'n se mutalliq apni zimmedaari ko mehsoos kare'n.

⁶⁸ Ye sirf azaadana ghoomna phirna hi nahi, balke libaas ka aalam ye hai ke 'Nahi Hai' ka manzar pesh kar raha hai, gosht ke is majmue par

chand faqeerana ceethdo'n ko fashion o tehzeeb ka naam diya jaata hai.

⁶⁹ Saraaq al Fatrah: 75-76

8. Sharai Parde Ka Ehtemaam

Irshad e Baari Ta'ala Hai: Aur Jab Nabi Ki Biwiyo'n Se tumhe Kuch Maangna Ho to Parde Ke Peeche Se Maanga Karo Ye Tumhare Aur Inke Dilo'n Ki Pakeezgi Ke Liye Ziyaada Munaasib Tareeqa Hai.⁷⁰

Ye ayat, 'Ayat e Hijaab' kehlaati hai. Jisme bilaa waasta Rasool Allah ﷺ ki azwaaj e muttahaaraat رضوان الله عليهم أجمعين ko aur bil waasta tamaam musalmaan aurato'n ko parde ka hukam diya gaya hai aur sath hi parde ki hikmat bhi bayankardi gai hai ke parde ki wajah se mard o aurat ke dil jinsi jazbaat o khayalaat se paak aur ek doosre ke sath fitna mein muhtela hone se mehfooz rahe'nge.

Yahee'n se in logo'n ki jahaalat aur zehni paragandagi ka andaaza lagaaya jaa sakta hai, jinka daawa hai ke asal parda to dil kar parda hota hai, halaa'nke wo ye nahi jaante ya janna hi nahi chhahte ke asal parda nazro'n ka parda hota hai aur jab ye parda uth jaata hai to dil ke parde ko mehfooz rakhna ek mushkil tareen kaam ban jaata hai, lbake you'n kehna saheeh tareen hoga ke dilki pakeezgi ke liye ankh ka parda qila ki diwaar ka kaam karta hai, agar ye diwaar saalim hai to dil saalim hai warna nahi. Sach kaha hai Akbar Ilaahabadi ne:

Hifz Asmat Bhi Sahi Lekin Ye Parda Hind Mein
Muslimo'n Ki Jaah o Shan o Tamkinat Ki Baat Thee
Parda Dar Kehta Hai Ab Iski Zaroorat Hi Nahi
Mera Zayaana Adaa Thi Saltanat Ki Baat Thee
Khoon Mein Ghairat Rahi Baaqi To Samjhega Kabhi
Khoob Tha Parda Nehayat Maslehat Ki Baat Thee

Qareen Ikram! Parda kya cheez hai? Jism ke kis hisse ka parda hona chhahiye? Aur kin logo'n se parda hona chhahiye? Ye ek taweel mauzoo hai, jiski tafseer is kitab mein abayan nahi ki jaa sakti, albatta chand baate'n bade iqhtesaar ke sath bayan ki jaa rahi hain, in bato'n se mazmoon qadre taweel ho gaya hai, lekin choo'nke jis maqsad ke liye mazmoon likha jaa raha hai, isse in baato'n ka gehra talluq hai. Is liye darj kar rahe hain:

⁷⁰ Surah al Ahzaab:53

4. Awwalan: Parda Ke Sharaaet⁷¹

Ahle Ilm ne sharai parda k liye chand sharte'n rakhi hain:

Poora Jism Chupa Ho, Bajuz Iske Jiska Zahir Karna Ya Zahir Hona Nagazeer ho.

Sharai parde ke liye pehli shart ye hai ke aurat ka poora jis chupa ho, albatta baaz wo azaa e jism jinka zaahir karna ek nagazeer zarurat ho, jaise chalne aur raasta dekhne ke liye aankh. Lain-dain ke liye poh'ncho'n tak hath aur chalet waqt paou'n ke kisi hisse ka zaahir hona waghaira. Albatta parde ke liye cehre ka chupa hona asaasi haisiyat rakhta hai.⁷²

Chunache, Irshad e Baari Ta'ala hai: Aye Nabi! Apni Biwiyo'n, Betiyo'n Aur Ahle Eman Ki Aurato'n Se Keh De'n Ke Apne Oopar Apni Chadaro'n Ke Pallu Latkaa Liya Kare'n, Ye Ziyaada Munasib Tareeqa Hai Taake Wo Pehchaan Li Jaae'n Aur Na Sataai Jaae'n Allah Ghafoor ar Raheem Hai.⁷³

Is ayat mein chadaro'n ke pallu latkaane ka maani bilkul wo hai jise hamari zubaan mein ghunghat nikalna kaha jaata hai, jisse cehre ka beshtar hissa chup jaata hai aur nazar neechi karke chalne se raasta bhi wazeh nazar aata hai.

Is ayat mein chadar ke liye lafz 'Jilbaab' istemaal hua hai, Imam Ibne Taimiyya رحمه الله عليه farmate hain: Jilbab se murad wo kapda hai jo sar samet poore badan ko dhak le, yaani itni badi chaadar aur odhni jo sar aur baaqi badan ko dha'nk le. Ghunghat nikalne ki tafseer Hazrat Obaida as Salmaani رحمه الله عليه ne ye ki hai ke aurat apni chadar ko sar se is tarha latkaae ke iski sirf ek aankh zaahir rahe.

Baaz ahle ilm ke cehre ke chupaane ko wajoobi parda mein shumar nahi karte, lekin inka maslat bataur e daleel kamzor hai. Ye mauqa in dalaael ke zikar karne aur in par rad ka nahi hai. Albatta kitab ke aqhir mein ek istefta aur iska jawab bataur e zameema shamil kiya jaa raha hai. Tafseel ke liye is silsila mein taleef shuda kitabo'n ki taraf ruju kare'n.

Hijab Fee Nafsih Zeenat Na Ho.

Jis libas se aurat apne jism ko chupaae hue hai wo aisa mazeen o manqash aur jaazib nazar na ho ke dekhne waalo'n ko dawat e nazzara de raha ho. Beghairat aur be-hamiyat logo'n ko ye kehne ke mauqa hath aa raha ho ke jab zahir itna khoobsurat hai to iske andar ki cheez kis qadar sahib e zauq aur khoobsurat hogi, kyou'nke shariat ka mansha ye hai ke aurat ajnabi mardo'n se apni zeenat ko chupaae taake mardo'n ki tawajjo aurato'n ki taraf na jaae, jaisa ke irshad e Baari Ta'ala hai: Aur Apni Zeenat Zaahir Na Kare'n.⁷⁴

Phir agar is qadar mazeen o manqash kapda pehna gaya ho jo apni taraf logo'n ki tawajjoh mabzool kare to Quran ka maqsad adaa nahi hua, zeenat se mutalliq mazeed bahes aage aa rahi hai.

5. Mota Aur Dabeez Ho

Wo libaas is qadr bareek na ho jisse aurat ka jism jhalak ya zahir ho raha ho, ye zahir hona khuwah haqeeqi ho yaani kapda is qadar shaffaf ho ke iske pehenne se andar ka chamda nazar aa raha ho, ya bareek agarche nahi hai, lekin aisa kapda hai ke jism par chipak jaae to jism ke andar ka chamda agar che zahir na ho lekin jism ke an gang numaya'n aur fitne mein muhtela kar dene waale azaa wazeh ho rahe ho'n. zara ghaur kare'n ke is aurat ka cehra chupaane se kya faaeda jiske burq ki ye kaifiyat ho ke bareek hone ki wajah se andar ke kapde,

⁷¹ Allama Albaani رحمه الله عليه ne in sharaaet ko apni kitab Jilbaab Al Maratul Muslimah mein tafseel se bayan kiya hai.

⁷² Kyou'nke cehra hi insan ki pehchaan hai aur iska saara zaahiri husn cehre par numaaya hota hai, cehra ko kharij kar diyaa jaae to saara jis insani gosht ka majmua nazar aata hai.

⁷³ Surah al Ahzab: 59

⁷⁴ Surah al Noor: 31

zewan hatta ke seen eke utaar cadhaao wazeh ho'n. (Is shakal ko zeenat chupaana nahi kehte balke zeenat ki taraf mutawajje karna kehte hain)

Is silsile mein sabse wazeh daleel wo hadees Nabawi ﷺ hai, jisme baaz aurato'n ko kapda pahenne ke bawajood uriya'n kaha gaya hai, Rasool Allah ﷺ ka irshad hai: Meri ummat mein se 2 qism ke log aise hain, jinhe main ne nahi dekha, aise log jinke hatho'n mein gae ki dum ki tarha mote mote chaabuk ho'nge jinse logo'n ko mare'nge. Aur aise aurato'n ho'ngi jo kapda to pahne hue ho'ngi, lekin fil waqe barhana ho'ngi (ghair mardo'n ko) apni taraf maael karne waali aur inki taraf khud bhi maael hone waali ho'ngi, inke sar baqhti oonth ki kohaani ki tarha naaz o naqhre ke sath ek taraf maael ho'nge. Wo na to Jannat mein daqhil ho'ngi aur naahi isko khushbu paae'ngi, halaa'nke is ki khushbu itni itni doori se mehsoos ki jaati hai.⁷⁵

Ek aur hadees mein hai ke Aap ﷺ ne aise aurato'n ke bare mein farmaya: In par laanat bhejo, is liye ke wo sab maloon hain.⁷⁶

Is hadees ke alfaz 'Kapde pehne ho'ngi..... uriya'n ho'ngi' ki ek tafseer ahle ilm ne ye ki hai ke wo aisa libaas pehne ho'ngi jisse qabil e satar hissa chupaa na hoga, jis tarha ke aaj kal bahot si aurato'n fashion wala burqa pahenti hain, jisse inka cehra aur sar waghaira khula rehta hai. Baaz burqe aise bhi dekhe gae hain ke dae'n bae'n neeche ki taraf se is tarha khule rehte hain ke chalet waqt paou'n aur andar ke kapde zaahir ho jaate hain, is tarha baaz aisi burqa posh aurato'n dekhi gai hain ke inka cehra to chupa hua hai, albatta peeche se zulfo'n ki late'n bilkul zahir rehti hain, ye to burqa posh aurato'n ka haal hai, albatta aurato'n jo burqa se azaad hoti hain in me se aksar aurato'n ki kaifiyat to ye hoti hai ke inke jism ka libaas bazaahir to kai kapdo'n par mushtamil hota hai, lekin sar, seena, peeth, hatta ke jism ka aksar hissa khula hota hai, ya har tarha pehchaana jaata hai.

Imam Baghwi رحمه الله عليه ye hadees naqal karne ke baad likhte hain: Rasool Allah ﷺ ki murad in se wo aurato'n hain jo aise bareek libaas pahenti hain, jisse andar ki cheeze'n zahari hoti hain, bazaahir to ye kapda pahenti hain, lekin fil waqe wo barhana hain.

Aap ﷺ ke mazkoora farman ki ek tafseer ye bhi ki gai hai ke isse muraad wo aurato'n hain jo apne dupatta ko (sar par daal kar ya garden mein daal kar) peeche latka leti hain, jisse inke seene khule rehte hain, ye aurato'n kapda pahenne ke bawajood barhana hain, is liye ke inka poora jism chupa hua nahi hai.

Aur ek tafseer ye bhi ki gai hai ke wo Allah ki nemato'n se to malamaal hain, lekin shukar se aari hain, wazeh rah eke pehle mafhoom ya tafseer hi ziyaada saheeh hai.⁷⁷

Khulaasa ye ke har wo kapda, jo aisa bareek ho jisse andar ka jism zaahir ho ya mota hone ke bawajood jism se is tarha chipak jaae ke jism ki saqht aur peech o kham zaahir ho'n, iska istemaal jaaez nahi hai.

Kushaada Ho, Tang Na Ho

Sharai parda ke liye ahle ilm ne ek shakl ye bhi rakhi hai ke wo libas dheela dhaala ho, jism par aisa tang na ho ke isse jism ke peech o kham zaahir ho'n.

Hazrat Usama bin Zaid رضي الله عنه bayan karte hain ke jo Qibti kapde Hazrat Wahiya Kalbi رضي الله عنه ne Rasool Allah ﷺ ke paas bataur e hadiya bheje the, in me se ek moti chaadar Rasool Allah ﷺ ne mujhe bhi inaayat farmai. Jise maine apni biwi ko pehne ke liye de di. Aap ﷺ ne mujhse poocha ke jo chadar maine tumhe

⁷⁵ Saheeh Muslim: Kitab ul Libaas waz Zeenah, H2128 (5582) & Sunan al Kubra by Baheqi: 3260

⁷⁶ Saheeh, Musnad Ahmad V11 P654, H7083 & Saheeh Ibne Hibban: 5753 & Silsilah As Saheeha: 2683

⁷⁷ Sharah as Sunnah: V10 P272, Nez dekhia Ehkam al Quran by Ibne Arabi V3 P140, Allah Ta'ala Tamheed by Ibn Abdul Bar V13 P204

di thi ise istemaal kyou'n nahi kiya? Maine arz kiya: Ise mane apni biwi ko de diya hai. Aap ﷺ ne farmaya: Ise kehdo ke iske neech ke koi astar lagaale, kyou'nke mujhe khatra hai ke isse iske jism ki saqht zahir hogi.⁷⁸

Wajah istedlaal ye hai ke jis kapde se jism ki saqht aur iska utaar cadhaao zaahir ho wo aurat ke liye jaaez nahi hai. Isi tarha agar itna tang kapda pehna gaya ho, jo jism par is qadar fit ho ke aurat ki kamar, seena, aur doosre a'zaa zaahir ho rahe ho'n to inka pahenna hi jaaez na hoga. Jaisa ke aaj kal nat-nae designe aur cutting ke burqe jo bazaro'n mein dastiyab hain, wo jism par bilkul fit aur is qadar tang hote hain ke inse aurat ke jism ke wo hisse numaya'n rehte hain jinse mardo'n ke fitne mein padne ka khauf hai, aise bureq qattan jaaez nahi hain.

6. Khushboodar Aur Atar-Beez Na Ho

Khushboo ke andar ajeeb qism ki kashish hoti hai, baaz khushbue'n shehwat ubhaarti aur baaz mizaaj mein nishaat paida karti hain. Isi wajah se shariat ne aurato'n ko bahar nikalte waqt khushbu ke istemaal se mana kiya hai. Isi buniyad par ulama ne sharai parda ki sharaet mein ek shart ye rakhi hai ke wo libas atar-beez na ho. Aisa na ho ke aurat apne aap ko mukammil taur par chupaae hue ho hatta ke iski ankhe'n bhi nazar na aarahi ho'n lekin apne burqa ya naqaab ko atar, scent ya baqhoor dhooni waghaira ke zariye se muattar kiye ho. Kyou'nke is surat mein parde ka maqsad haasil nahi hota, shariat ne badi saqhti ke sath aurato'n ko isse mana farmaya hai. Chunache Allah ke Rasool ﷺ ka farman hai: Jo koi aurat khushboo lagaa kar logo'n ke paas se guzre taake log iski khushboo mehsoos kare'n to aise aurat zaaniya (yaani zina ko dawat देने wali) hai.⁷⁹

Rasool Allah ﷺ ne Bani Israel ki halaakat aur fitne mein waq'e hone ka sab se ahem sabab isi cheez ko qaraar diya hai, chunache ek baar Aap ﷺ ne farmaya: Duniya hari bhari aur meethi hai, tumhe chhahiye ke tum is duniya se bachte raho aur aurato'n se bhi bachte raho. (Kyou'nke Bani Israel mein sabse pehla fitna aurato'n ke zariye se hi utha)⁸⁰

Phir Aap ﷺ ne Bani Israel ki 3 aurato'n ka zikar farmaya: Bani Israel mein 3 aurate'n thee'n (jo ek sath bahar nikalti thee'n) in mein se 2 aurate'n lambi thee, jo az khud numaya'n thee'n, albatta teesri aurat kotah qad thee, jo in dono'n ke darmiyan chup jaati thee, chunache isne lakdi ke 2 pair banwaae (jisse iski ouchaai badh gai) aur ek anghoti banwaa aur isme acchi se acchi khushbu yaani mushk bhardi aur is par ek dhakkan lagaliya. Phir jab wo bahar nikalti aur kisi majlist mein baithe hue logo'n ke paas se guzarti to anghoti ke dhakkan ko kholkar harkat deti is tarha iski khushbu pahilti (aur logo'n ki tawajjo iski taraf mabzool ho jaati is tarha ye teesri aurat apni khushbu ke zariye se mardo'n ke liye fitna o fasad ka samaan bani.⁸¹

Wazeh rah eke inhi dalaael ki buniyad par ahle ilm ne aurato'n ke haq mein bhadkeeli khushbu lagaa kar bahar nikalne ko kabeera gunaho'n mein shumar kiya hai.⁸²

7. Mardo'n Ke Libaas Ke Mushabeh Na Ho

Hijab e sharai ke silsila mein ahl e ilm ne ek shart ye bhi rakhi hai ke aurato'n ka libas o hijab mardo'n ke libas ke mushabe na ho, inka juta, sandal, hatta ke sar ka ghita (odhni) mardo'n ke mushabe na ho, inka burqa mardo'n ki sherwani ke mushabe na ho.⁸³

⁷⁸ Hasan, Musnad Ahmad V36 P120, H21786 & Sunan al Kubra by Baheqi: 3262

⁷⁹ Saheeh, Musnad Ahmad: V36 P483, H19711 & Sunan Abu Dawood: 4173

⁸⁰ Saheeh Muslim: Kitab uz Zikr o Dua, H2742 (6948) & Saheeh Ibne Hibban: 5591

⁸¹ Saheeh ibn Khuzaima V2 P99, H1699, Saheeh Ibne Hibban: V8 P150, H5564, Sisilah As Saheeha: 486

⁸² Azawaajir: 372

⁸³ Isi cheez ko buniyad banaa kar Saudi Arab ke baaz ulama ne aurato'n ke is burqa ko najaaez qaraar diya hai jo 2 hisso'n mein is tarha bataa hua hota hai ke kandhe se lekar pair tak ke liye ek juz aur cehra aur sar ke liye doosra juz. Kyou'nke inke nazdeek ye burqa mardo'n ki bisht ke mushabe hai. (Bisht wo bada kapda hai jise Saudia ki badi shaqsiyat mamul ke kapdo'n ke oopar se pahenti hain.)

Rasool Allah ﷺ ka irshad hai: Wo aurate'n jo mardo'n ki mushabehat iqhteyar kare'n wo hamme se nahi hain, aur jo mard aurato'n ki mushabehat iqhteyar kare'n wo bhi hamme se nahi hain.⁸⁴

Ek aur hadees mein hai: Rasool Allah ﷺ ne is mard ko maloon qaraar diya hai, jo aurato'n ka sa libaas pahenta hai aur is aurat ko bhi maloon qaraar diya hai jo mardo'n ka sa libas pahenti hai.⁸⁵

8. Kafir Aurato'n Ke Libas Ke Mushaabe Na Ho

Rasool Allah ﷺ ka irshad hai: Jo shaqs kisi qaum ki mushabehat iqhteyar karta hai iska shumar isi ke sath hota hai.⁸⁶

Ek baar Hazrat Abdullah bin Umro bin Aas رضي الله عنه peelee rang ka joda pahen kar khidmat e Nabawi ﷺ mein hazir hue to Aap ﷺ ne farmaya: Ye kafiro'n ka libaas hai, ise mat pehno.⁸⁷

In dono'n hadeeso'n aur muta'addid ayaat o ahadees ki raushni mein ulamaa ikram ne sharai hijab o libaas ki ek shart ye bhi rakhi hai ke wo libas kafir aurato'n ke libas ke mushabe na ho, balke ye hukam sirf kafira aurato'n hi tak mehdood nahi hai. Balke ek momin aurat ke liye kisi fasiq o faajir aurat ke sath mushabehat bhi jaaez na hogi. Chunache, burqa, naqab aur libas ke wo design o cutting jo shareef zaadiyo'n ki pehchaan ki bajaee filmi actress, T.V adakara'o'n mein ho'n jin me jism chipaane ki bajaee husn dikhaane ki koshish hoti hai qattan saheeh na ho'nge.

Mushabehat ke mauzoo ko hamne tafseel ke sath apni kitab 'Wafadaari aur Bezaari' mein wazeh kar diya hai, is kitab ka mutalea kai ma'ano mein mufeed hoga.

9. Libas Shohrat o Numaesh Na Ho

Sharai libaas o parda ke liye ulama ikram ne ek shart ye bhi rakhi hai ke wo libaas shohrat o numaaesh na ho. Libaas shohrat ki tareef ulama ye karte hain ke aisa libaas jiske pahenne ka maqsad apne aapko aam logo'n se numaaya'n karna ho khuwah wo umda libaas ho ya ghatiya.⁸⁸

Rasool Allah ﷺ ka irshad hai: Jo shaqs duniya mein shohrat ki khatir libaas pehnega, Allah Ta'ala ise qiyaamat ke din zillat ka libaas pehnaaega, phir isme aag ko bhadkaa dega.⁸⁹

Ye hadees saraahatan is amar par dalaalat karti hai ke aisa libaas ya burqa qattan jaaez nahi hai, jiske pahenne ka maqsad apne aap ko aurato'n se mumtaaz karna ho, khuwah ye tameez rang ke taur par ho, cutting ke taur par ho ya kisi aur cheez mein, behr soorat hurmat mein daqhil hoga.

10. Saaniyan: Parda Kin Mardo'n Se?

Bilumoom muslim duniya mein parde ki ehmiyat khatam hoti jaa rahi hai, balke ise daqiyaanoosi qaraar diya jaa raha hai, phir bhi jin gharo'n mein kisi had tak deen se talluq qaaem hai, inke yaha'n bhi ek bahot badi ghalat fehmi ye hoti hai ke bahot se wo mard jo shariat kin azar mein ghair mohrim o ajnabi hain aur inse parda laazmi aur takeedi hai, lekin baaz ijtemaai aur mua'ashreati a'adaat o hajaat ki wajah se aurate'n inse parda nahi kartee'n ya ye kahiye ke nahi kar paati. Balke, baat yaha'n tak paho'nch chuki hai ke laailmi ki wajah se bahot se mard o aurat ye samajh baithe hain ke parda ke hukam mein ye log daqhil hi nahi hain. Lehaza parde ki kya zarurat? Is liye yaha'n in afraad ki wazaahat ki jaa rahi hai, jinse parda nahi hai ya jinke saamne aurat ka apni zeenat zahir karna jaaez hai. Chunache, wo mard jinse parda nahi hai wo ye hain:

⁸⁴ Saheeh, Musnad Ahmad V11 P462, H6875

⁸⁵ Saheeh, Sunan Abu Dawood, Kitab ul Libaas, H4098 & Saheeh ibne Hibban: 5752

⁸⁶ Saheeh, Sunan Abu Dawood, Kitab ul Libaas, H4031 & Musnad Ahmad V9 P123, H5114

⁸⁷ Saheeh Muslim, Kitab ul Libaas, H2077 (5434)

⁸⁸ Neel ul Autaar V2 P94

⁸⁹ Saheeh Sunan Abu Dawood: Kitab ul Libaas, H4029, 4030 & Ibne Majja: 3606

1. *Shauhar*
2. *Baap, is hukam mein dada aur par-daada bhi daqhil hain.*
3. *Bhai, khuwah saga bhai ho ya maa'n ki taraf se ya baap ki taraf se.*
4. *Sasur is hukammein sasur ka baap bhi daqhil hai.*
5. *Damaad*
6. *Beta, is hukam mein pota, pad-pota waghaira bhi daqhil hain, shauhar ka beta bhi yehi hukam rakhta hai.*
7. *Bhateeja, is hukam mein bahteeje aur bhateeji ki aulad bhi daqhil hai.*
8. *Bhanja, is hukam mein bhanje aur bhanji ki aulaad bhi daqhil hai.*
9. *Chacha.*
10. *Mamu'n.*
11. *Naana (mazkoora rishte khuwah nisbi ho'n ya razaai, dono'n ka ek hi hukam hai)*
12. *Musalman aurate'n ya mail jol ki aurate'n.*

Is shart se kafir aur ghair maroof kirdar ki aurate'n khairj ho jaati hain, albatta kafir aurato'n se parda mein wo saqhti nahi hai, jo saqhti ajnabi mardo'n se hai. Yaani inke saamne cehra aur hath khola jaa sakta hai. Jaisa ke Hazrat Ayesha رضي الله عنها ke bare mein warid hai ke yahoodi aurate'n inke paas aaya karti thee'n aur inke cehre aur haatho'n waghaira ko dekha karti thee'n. Albatta mardo'n koi ski ijaazat na thi.⁹⁰

1. Wo nabaaligh bacche jo abhi aurato'n ki parda ki bato'n se waqif nahi hain.

Bahot se ulamaa ne iski tahdeed taqreeban 10 saal, 12 saal ki hai. Yaani bacha jab is umar ko paho'nch jaae to isse parda zaroori hai.

2. Wo mard jinme jinsi shehwat na ho. Khuwah wo fitri taur par jinsi shehwat na rakhte ho'n ya kisi wajah se shehwat kho baithe ho'n.
3. Zar-khareed ghulaam

Is fehrist mein mazkoora mardo'n ke alaawa tamaam mard ghair mohrim o ajnabi ke hukam mein hain aur inse parda zaroori hai. Lekin, jahalat, riwaj ki majburi aur laparwaahi ki wajah se aurate'n umoomi taur par baaz ghair mohrim rishtedaaro'n se parda nahi kartee'n. Jaise: Dewar, Jeth, Khalu, Phoopha, Bahenwai waghaira. In rishtedaaro'n ke bare mein log samajhte hain ke inse parda zaruri nahi hai, hatta ke baaz deeni gharaane aur shariat ke paband hazraat bhi is silsila mein shara'i hudood ke paband nahi rehte. Jiski wajah se bahot se gharaane ujadte aur bigadte dekhe gae hain. Hala'nke Rasool Allah ﷺ ne farmaya: 'Hamu' Maut hai.⁹¹

"Hamu" shauhar ke qareebi mard rishtedaaro'n ko kehte hain. Is silsila mein tasaahul se kaam lene wale hazraat o khawateen se guzarish hai ke ek taraf to wo is mazkoora farman Nabawi ﷺ par ghaur kare'n aur doosri taraf in sainkdo'n waqeat se ibrat hasil kare'n jo inke ird-gird pesh aate rehte hain.

⁹⁰ Deekhiya: Imam Ibne Taimiyya رحمه الله عليه ki kitab ka Urdu tarjuma 'Musalman Aurat Ka Parda' P17-18, yaani ghair mohrim rishtedaar jaisi be takkalufi aur na hi mardo'n jaisee ehtiyaat balke darmiyaana raasta.

⁹¹ Muttafiq Alaieh, bariwayat Oqhbha (rz), ye hadees pehle guzar chuki hai.

11. Saalisan

Hamare paak o hind mein baaz ilaaqo'n ki aksar aurate'n samajhte hian ke parde ka talluq sasurali khandan aur haalat e safar se hai. Isi liye umooman dekha jaata hai ke aurat jab apne maike mein rehti hai to parde ka wo ehtemaam nahi karti jo apne sasural mein jaakar karti hai, balke maike mein paas pados ke gharo'n mein aate jaate burqa aur chaadar odhne ka ehtemaam nahi karti aur baaz aurate'n is mein sharm bhi mehsoos karti hain. Isi tarha apne chacha-zaad bhai, mamu'n-zaad bhai, phuphi-zaad bhai, khala-zaad bhai jaise rishtedaaro'n se parda nahi karti. Hatta ke apne maike mein rehte hue mazduro'n aur ghair Muslim afraad se bhi parda nahi karti. Lekin, jab kisi aurat ko malum ho jaae ke fala'n shaqs mere sasural se talluq rakhta hai to isse had-darja parde ka ehtemaam karti hai, balke baais e tajjub ye hai ke bahot si jaahil aurate'n apne jeth aur devar se to parda nahi karti. Lekin apne sasur se mukammil parda karti hain.

Isi tarha bahot se mardo'n aur aurato'n mein ye tassawwur paaya jaata hai ke jis mard se bachpan se parda nahi raha, bade hone ke baad bhi isse parda nahi hai.

Ye tamaam tasawwurat ghalat aur jaahilaana hain aur bahot se gharano'n ke viraan hone ka sabab bante hain, lehaza tamaam ghair mohrimo'n se parda zaruri hai, khuwah hamare rasm o riwaaj kaise hi rahe ho'n. Baat rishte kin ahi, Allah Ta'ala aur iske Rasool ﷺ ki ataa-at ki hai. Isi mein hifaaizat aur isi mein najaat hai.

12. Raabea'an

Islam ne aurat ko ye ijaazat di hai ke wo baaz rishtedaaro'n ke saamne zeenat ka izhar kar sakti hai, ab sawal ye hai ke izhar e zeenat ki hudood kya hain?

Bade hi iqhtesar ke sath iska jawab ye hai ke is silsila mein mardo'n ko 3 hisso'n mein taqseem kiya jaa sakta hai.

1. *Shauhar: Apne shauhar ke saamen aurat apni mukammal zeenat ka izhar kar sakti hai, kyou'nke miya'n biwi ke darmiyan kisi bhi cheez ka parda nahi hai.*
2. *Aam Muhaarim Ke Saamne Aurat Ka Izhar E Zeenat: Aam Muhaarim ke saamne apni zeenat ka izhar kar sakti hai, jo kaam kaaj ke waqt zahir karna, aadatan zaroori o majboori hota hai. Hasb e zarurat sar, kisi had tak galaa, kalaiya'n aur pindliya'n, nez in a'azaa mein pehne hue zavar.⁹²*

Wazeh rah eke aaj kal hamare gharo'n mein jo model aur design ke naam par uriyaaniyat paai jaa rahi hai ke aurate'n apne jism ka kaafi hissa bilaa zarurat khulaa rakhti hain. Ya aisa libaas pahenti hain jo jism par is qadr tang hota hai ke mardo'n ko fitne mein daalne ke liye kaafi hota hai. Aise tamaam qism ke libas ka istemal kisi tarha jaaez nahi hai. Balke, haq ye hai ke aaj kal hamare muashre mein mahaarim ke sath zina ke jo waqeaat kasrat se pesh aarahe hain. Iski ek bahot badi wajah yehi uriyaniyat aur aurato'n ka apni poshida zeenat ko zahir karna hai. Bilqusoos jin mushtarika gharo'n mein ku'nwaare mard maujood ho'n. Waha'n aise fitne ka shadeed khatra hota hai, khuwah wo sharai mohrim hi kyou'n na ho'n.

1. *Aurat Ke Saamne Aurat Ka Izhar e Zeenat: Is silsila mein aam tasawwur ye paaya jaata hai ke aurat ke saamne wohi hai jo ek mard ka doosre mard ke saamne hai. Yaani ghutne se lekar naaf tak, lekin ye tasawwur saheeh nahi hai, kyou'nke Quran ne jaha'n aurato'n ke saamne izhar e zeenat ki ijaazat di hai isse 2 baate'n samajh mein aati hain.*

⁹² Dekhiye: Saudi Arab ke muqtadir ulama ki committee ka fatwa: Majallah al Bahoos al Islamiya V24 P75

Awwalan: Aurato'n ko aam nahi rakha hai, balke jin aurato'n ke saamne izhar e zeenat ki ijaazat hai wo khaas aurate'n hain yaani musalman aur mail-jol rakhne waali aurate'n jinke aqhlaq o adaat se waqifiyat ho.

Duwwam: In maqhsus aurato'n ke saamne izhar zeenat ki ijaazat isi silsila kalaam mein warid hai, jisme mahaarim ke saamne izhar e zeenat ki ijaazat hai. Lehaza ek aurat ko aurato'n ke saamne apni isi zeenat ke izhar ki ijaazat hogi, jo aam mahaaram ke saamne hai, isse badh kar mazeed batini zeenat ka izhar jaise seena, peeth aur raan waghaira ka aam aurato'n ke saamne bhi izhar jaaez na hoga.

Saudi Arab ke muqhtadi ulama ki committee ka yehi fatwa hai kea ur Allama Albani رحمه الله عليه ne bhi apni ek cassette (khitab) mein is mauzoo ko tafseel se bayan kiya hai aur isi raae ko rajah qaraar diya hai.

Qaraeen Ikram! Parda aur iski sharaaet se mutalliq ye chand bate'n muqhtasaran bayan hui hain, sharai parda ke liye inka lehaaz rakhna bahot zaruri hai aur aise hi parda ki surat mein aurat apni izzat o asmat ki hifaazat kar sakti hai aur sharai hudood ke mutaabiq hukam par amal paira hone mein jis qadr kami waqe hoti jaaegi, iska daaman asmat o iffat isi qadr khatre se do-chaar hota jaaega.

Ye wo haqaaeq hain, jinka eteraaf aaj parde ke muqhalif hazrat bhi kar rahe hain. Chunache, Saudi Arab ke andar roznaama aqhbar 'Urdu News' baroz Juma 24th June 2005 mein ye khabar chapi ke Mumbai University ki intezaamiya ne University mein tehzeeb aur shaistagi ko farogh dene ke liye tamaam talebaat ko Mini Skirts, Shirts aur doosre ghair shaista malbusaat ke istemaal se mana kardiya hai aur kaha hai ke is tarha wo mardo'n ki dast daraziyo'n aur ziyadatiyo'n se mehfooz rahe'ngi. Mumbai University ke Vice Chancellor 'Vijay Khose' ka kehna hai ke talebaat ka libaas aisa hona chhahiye ke isko pahen kar na sirf khud shaista, mohazzib aur mutamaddan nazar aae'n. Balke saathi talba aur asaateza ki nazare'n bhi na bhatke'n, University hukkam ka kehna hai ke wo talebaat ko riwayati shalwar qamees pahenne ka mashwara dete hain.

Isi tarha Saudia ke mashhoor aqhbar 'Ar Riyadh' baroz Budh, mutaabiq 21/10/1426H mein ek khabar chapi jiska unwan tha ke, 'Bartania mein raae shumari ke mutaabiq zina bil jabr ki bahot badi zimmedaari aurato'n par aati hai'. Phis iske tahet likha tha ke dono'n groupo'n ki raae shumaari ke baad ye baat wazeh hoti hai ke zina bil jabr ke jo waqaaat aae din pesh aate hain, inme qabil e malaamat khud aurate'n hain. Kyou'nke, wo jab nasha-aawar mashrubaat istemaal karti hain aur aise haya-soz libas pahenti hain, jinse inke fitno'n ki jagahe'n zahir hoti hain to wo mardo'n ki hawas ka shikar banti hain.

Qaraeen Ikram! Ye hain wo aqhbari aur maidani shahadate'n jin me do wajhe'n bade wazeh taur par bayan hui hain. Awwal ye keg hair shaista libas ki wajah se aurate'n mardo'n ki hawas ka shikar banti hain. Duwwam, ye ke iski mukammil zimmedari ladkiyo'n par daali gai hai.

Albatta main ye kehta hu'n ke is baare mein sabse badi zimmedari waledain aur sar parasto'n par aati hai ke in hazraat ne saheeh nahaj par ladkiyo'n ki parwarish nahi ki. Na inhe saheeh taleem aur hidayat se nawaza aur iffat o asmat ka dars diya aur naahi bataaya gaya ke asmat o iffat ke daku kaun kaun se log hain? Kyou'nke aurate'n fitri taur par kamzor, kam aqal aur jazbaati hua karti hain. Wo apne nuqsan ke bare mein saheeh andaza nahi laga saktee'n. Lehaza asal zimmedar inke waledain aur sarparast hazraat hain naake ladkiya'n aur aurate'n. Irshad e Baari Ta'ala hai: Mard Aurato'n Par Haakim o Nigraan Hain.⁹³

⁹³ Surah Nisa: 34

13. Khushbu Lagaa Kar Bahar Na Nikle'n⁹⁴

Aurato'n ki asmat o iffat ki hifaazat aur muashte ko fawahish o munkiraat se bachaane ke liye shariat ne ek usool ye bhi rakha hai ke aurate'n khushbu lagaa kar bahar na nikle'n. Kyou'nke khushbu umooman jinsi jazbaat o shehwat ko ubhaarti aur mardo'n ki tawajjoh ko apni taraf mabzool karti hai. Khusoosan baaz qism ki khushbue'n aisi hoti hain jo jinsi jazbaat ke bhadkane ki ajeeb taseer rakhti hain. Is liye aisee har aurat par saqht waeed aai hai jo khushbu lagaa kar bahar nikalti hai. Chunache hadees mein aisee aurat ko Zania yaani Zina ki taraf dawat dene waali kaha gaya hai.⁹⁵ Aur masjid jaha'n haazri ke liye zeenat iqhteyar karne ka hukam Quran mein hai aur Rasool Allah ﷺ ne masjid ko paak saaf aur khushbu se moa'attar rakhne ka hukam diya hai.⁹⁶ Wahan haazri ke liye bhi aurato'n ko khushbu se saqhti ke sath roka hai. Chunache ek hadees mein irshad e Nabawi ﷺ hai: Tumme se koi aurat masjid ke liye nikle to wo khushbu ke qareeb bhi na phatke.⁹⁷

Hazrat Musa bin Yasaar رحمه الله عليه bayan karte hain ke Hazrat Abu Huraira رضي الله عنه ke paas se ek aisi aurat ka guzar hua jisse khushbu phail rahi thee. Hazrat Abu Huraira رضي الله عنه ne sawal kiya: Aye 'Jabar' ki beti! Kya tu masjid ka iraada rakhti hai?

Isne jawab diya: Ji Haa'n!

Hazrat Abu Huraira رضي الله عنه ne phir sawal kiya: Kya tune iske liye khusbu lagaa rakhi hai?

Isne jawab diya: Ji Haa'n, maine masjid mein hazir hone ke liye hi khushbu lagaai hai.

Hazrat Abu Huraira رضي الله عنه ne farmaya: Wapas jaao aur ghusl karke aao, kyou'nke maine Rasool Allah ﷺ farmate hue suna hai: Jo aurat bhi masjid ke liye nikle aur isne aisee khushbu lagaa rakhi ho jo phail rahi ho, to Allah Ta'ala iski namaz is waqt tak qubool nahi farmata jab tak wo wapas jaakar janaabt ki tarha (acchi tarha) ghusl na karle.⁹⁸

Yahee'n se ye samjha jaa sakta hai ke jab masjid mein aane ke liye khusboo ka istemal jaaez nahi hai to bazaaro'n, parko'n, aam mehfilo'n aur daftaro'n mein khusbu lagaa kar jaana kyou'nkar jaaez ho sakta hai.

Mujhe ek aise naujawan ke bare mein batlaya gaya jo apni badi bahen ke ghar mein rahaesh pazeer tha aur subha ko jab college jaane lagta to apni gadi se apni nau-umar bhanji ko bhi school pahoncha deta tha. Ek din raaste mein shaitan ke warghalane se isne bhanji se chedkhaani ki. Bhanji ne wapas aakar ye qissa apni maa'n ko batlaa diya. Maa'n ko ek taraf hairat aur doosri taraf saqht ghussa aaya ke is naujawan ne kis qadar be ghairati aur namakharaami ka sabot diya. Kyou'nke awwalan to wo iski bhanji thee, doosra iske ghar mein rahaesh pazeer tha. Chunache maa'n ne apne chote bhai ko ghairat o sharam ka hawala dekar kaya ke tumne ye kya kiya? Apne ghar mein rakhne ka tumne mujhe yehi silaa diya? Is naujawan ne jo jawab diya tha, isse har maa'n baap ko ibrat haasil karni chhahiye, isne kaha: isme meri koi ghalti nahi hai, ghalti aap maa'n beti ki hai ke jab har subha aap ise acchi tarha se mazee'n karke aur umda khushbu lagaa kar ruqhsat karti hain to iske anjaam par tawajjo kyou'n nahi deti?

⁹⁴ Sharai parda ki sharaet mein jis khushbu ka zikar aaya hai isse ye aam hai. Kyou'nke iska talluq khas hijab ko moa'attar karne se hai aur ye mauzoo jism ya aam kapdo'n ko moa'attar karne se muttaliq hai. Is liye kisi ko ye subha nahi hona chhahiye ke mazmoon mein takraar hai. Isi par baad ke unwaan ko bhi samajh lena chhahiye.

⁹⁵ Sunan Abu Dawood waghaira ke hawaala se ye hadees guzar chuki hai.

⁹⁶ Hazrat Ayesha (rz) farmati hain ke Rasool Allah ﷺ ne hame 'mohallo'n' mein masjid banaane, inhe paak o saaf rakhne aur

moa'attar karne ka hukam diya. (Sunan Abu Dawood: Bab as Salah: 455 & Sunan Ibn Majja: Baab al Masaajid, 758 & Musnad Ahmad V6 P279, dekhiye Saheeh Allah Ta'ala Targheeb V1 P231

⁹⁷ Saheeh Muslim: Kitab as Salah, H443 (996) & Silsilah As Saheeha: 1094 bariwayat Zainab As Saqafi رضي الله عنها

⁹⁸ Saheeh, Sunan Abu Dawood: Kitab al Libaas, H4174 & Sunan Al Kubra by Baheqi: 5375

14. Apni Zeenat Ko Zahir Na Kare'n

Zeenat se murad banaao singhaar aur araaesh hai. Jaise zavar, khubsurat libaas ya isi tarha ki baaqi cheeze'n jinka istemaal aurate'n apne husn o jamal mein mazeed nikhaar paida karne ke liye karti hain.

Basaa auqaat dekha jaata hai ke aurat agar saadi aur tabai haalat par hai to iski taraf logo'n ki tawajjo kam hoti hai. Jabke doosri aurat khuwah khubsurat na ho lekin agar isne apne aapko banawati husn se mazeen kar rakha hai to logo'n ki tawajjo ka markaz ban jaati hai, is liye shariat ne aurat ko izhar e zeenat se mana farmaya hai. Chunache irshad e Ilaahi hai: Aur Saabiqa Daur e Jahilliyat Ki Saj-Dhaj Na Dikhaati Phiro.⁹⁹

Is ayat mein Ummahatul Momineen رضوان الله عليهم أجمعين ko tabarruj se roka gaya hai aur inhi ke waaste se tamaam musalman aurato'n ko ye paigham diya gaya hai ke jis tarha zamana jahiliyat mein aurate'n beparda nikalti thee'n. Inke cehre aur sar khule hote the, inke seene par dupatta ka aanchal nahi hota tha, inka girebaan khula aur seene ka balaai hissa zaahir raha karta tha, inki poshida zeenate'n zahir raha karti thee'n. Abh Islam ke ajaane ke baad aisa nhi hona chhahiye, balke agar bahar nikalna hai to adaab e parda ka lehaz karke har qism ke zahiri banao singhaar se parhez karte hue nikalna chhahiye.

Allama Nawab Siddiq Hasan Khan رحمه الله عليه likhte hain ke tabarruj ye hai ke aurat apni wo zeenat o jamal aur khubsurati jiska chupaana wajib hai, zahir karde jiske dekhne se mardo'n ki shehwat ubharti ho.

Aur ek jagah irshad e Baari Ta'ala Hai: Aur Apna Banaao Singhaar Na Dikhaae'n Bajuz Iske Jo Khud Zahir Ho Jaee Aur Apne Seeno'n Par Apni Odhniyo'n Ke Anchal Daale Rahe'n. Wo Apni Zeenat Na Zaahir Kare'n Magar In Logo'n Ke Saamne: Shauhar, Baap, Shauharo'n Ke baap, Apne Bete, Shauharo'n Ke Baap, Apne Bete, Shauharo'n Ke Bete, Bhai, Bhaiyyo'n Ke Bete, Behno'n Ke Bete Apne Mail Jol Ki Aurato'n, Apne Mamlook, Zer e Dast Mard Jo Shehwat Na Rakhte Ho'n Aur Wo Bacche Jo Aurato'n Ki Poshida Bato'n Se Abhi Waqif Na Hue Ho'n.¹⁰⁰

Mazkoora Ayat Mein Do Qism Ki Zeenat Ka Zikar Aaya Hai:

1. Ek wo zeenat jiska chupaana mushkil tareen kaam hai. Jaise kapde, rasta dekhne ke liye aankh. Lenden ke liye hatheli aur chalet waqt paou'n waghaira. Isi hukam mein aankho'n ka surma, ungli ki anghoti aur hath ki mehndi waghaira bhi daqhil hai.
2. Doosri wo zeenat jise sirf mohrim mardo'n y azar-qhareed ghulaamo'n waghaira ke saamne zahir karne ki ijaazat hai, jaise kalaai aur iski chudiya'n, chehra aur kaan waghaira ke zavar waghaira.

Jaha'n tak pehli zeenat ka talluq hai to iska izhar ek nagazeer zarurat hai aur sharai taur par iske zahir karne mein koi harj nahi hai, albatta aise mauqo'n par mardo'n ko hukam hai ke wo apni nazre'n neechi rakhe'n aur ise bachaae'n. Aur jaha'n tak doosri zeenat ka talluq hai ghair mohrim o ajnabi mardo'n ke saamne iske izhar ki ijaazat nahi hai. Wo ghair mohrim mard khuwah azeed o aqhaarib ho'n, dost o sathi ho'n ya koi aur.

Ye kis qadr hairat ki baat hai ke baaz aurate'n apna cehra to chupaae hoti hain lekin inki kalaai aur isme pehna hua zavar aur logo'n ko dawat e nazzara de raha hota hai. Isi tarha baaz aurate'n apna cehra chupaae hoti hain lekin inka burqa is qadr tang hota hai ke inke ang-ang, khaas kar seena aur kama wazeh rehte hain. Isi tarha baaz aurate'n apne cehre par parda kiye rehti hain, lekin peeche se inke baal saaf zahir rehte hain waghaira. Isi tarha baaz aurate'n apne cehre ko chipaae rakhne ke bawajood 'izhar e zeenat' ke gunah ka irtekaab karti hain. Halaa'nke ye aisee ahem cheez hai ke Allah ke Rasool ﷺ ne basaa auqaat Sahabiyyat رضوان الله عليهم أجمعين se in bato'n par bait li thee aur inhe khusoosi hukam diya tha ke apni zeenat ko zahir na karti phire'ngi.

⁹⁹ Surah Ahzab: 33

¹⁰⁰ Surah Nur: 31

Chunache Musnad Ahmad mein Hazrat Umaiyya bint Raqeeqa رضي الله عنها se marvi hai ke jab wo islam par bait ke liye khidmat e Nabawi صلى الله عليه وسلم mein hazir hui'n to Aap صلى الله عليه وسلم ne irshad farmaya: Main Tumse Is baat par bait leta hu'n ke tum Allah ke sath shirk na karna, chori na karna, apne baccho'n ko qatal na karna, apne hatho'n paio'n kea age koi bohtaan na ghadna, noha na karna aur saabeqa jahiliyyat ki saj-dhaj se bachna.¹⁰¹

Poshida Zeenat Ke Izhar Par Pabandi

Poshida zeenat se muraad har aisee harkat hai ke aurat parda ya aadh mein rehne ke bawajood mardo'n ki tawajjo apni taraf mabzool karle. Jaise zewar ki awaz, sureeli awaaz, pazeab aur chudiyo'n ki jhankaar waghaira.

Irshad e Baari Ta'ala Hai: Aur Zor Zor Se Paou'n Maar Kar Na Chale'n Ke Inki Poshida Zeenat Maloom Ho Jaae.¹⁰²

Is hukam mein har wo harkat o awaaz daqhil hai, jisse mardo'n ki tawajjo aurato'n ki taraf muntaqil ho jaae. Jaise oonchi sandal ki awaz, sureeli awaz, zewar ki jhankaar waghaira. Kyou'nke is qism ki har awaz se fitri taur par mard is awaz ki taraf mutawajje hote hain aur phir muqhtalif qism ke khayalaat o jazbaat dil mein angdaiyaa'n lene shuru kar dete hain. Yehi wajah hai ke shariat ne namaz mein Imam ko mutawajje karne ke liye aurato'n ko tasbeeh (Subhanallah kehne) ki bajaee *Tasfeeq* (yaani hatheli bajaane) ka hukam diya hai, jaisa ke Allah ke Rasool صلى الله عليه وسلم ka irshad hai: Mardo'n ko Subhanallah kehna chhahiye aur aurato'n ko hatheli bajaani chhahiye.¹⁰³

Is cheez ko madde nazar rakhte hue ulama ka kehna hai ke aurato'n ke liye azan o aqamat mashru nahi hai aur na hi haj o umrah ke mauqe par mardo'n ki maujoodgi mein wo buland awaz se talbiya padhegi. Qabil e ghaur baat hai ke jab azan o aqamat aur ba-awaaz talbiya waghaira aurato'n ke liye mashroo nahi to inka gaana gaana, ghazal padhna, hamd o naat padhna, nez lahan aur sureeli awaaz se logo'n ke saamne Quran padhna kaise jaaez ho sakta hai?

Bagair Mohrim Ke Safar Par Pabandi

Aurat fitri taur par kamzor, jazbaati aur kam aqal paida ki gai hai is liye iski hifaazat zaruri aur fitri amar hai, is liye mardo'n ki ye zimmedari hai ke wo aurato'n ki hifazat aur inki nigrani kare'n. Hazrat Abdullah bin Abbas رضي الله عنه ne farmaya: Allah Ta'ala ne mard ko zmeen se paida kiya aur iski khuwahish o haajib is me rakh di aur aurat ko mard se paida kiya aur iski haajat o khuwahish mard ke andar rakh di. Lehaza tum aurato'n ko roke rakho (inki hifaazat karo)¹⁰⁴

Aurat ki hifazat aur iski asmat o iffat ke pesh e nazar islam ne takeedi hukam diya hai ke koi aurat baghair aise mohrim ke safar na kare jo iski hifaazat kar sakta ho aur iske jazbat ke saamne rok ban sakta ho, chunache Rasool Allah صلى الله عليه وسلم ka irshad hai: Koi bhi aurat kisi mohrim ke baghair safar na kare aur aurat ke paas iske ghar mein admi is waqt tak daqhil na ho jab tak iska mohrim na ho.¹⁰⁵

Aur ek riwayat mein hai: Koi mard kisi aurat ke sath khilwat iqhteyar na kare aur naa hi koi aurat baghair apne mohrim ke safar par nikle.¹⁰⁶

Aap صلى الله عليه وسلم ka ye farman sunkar ek sahabi رضي الله عنه khade hue aur arz kiya ke meri biwi haj ke liye jaa rahi hai aur mujhe ek ghazwa mein jaane ke liye naamazd kar diya gaya hai (abh main kya karu'n?) Aap صلى الله عليه وسلم ne farmaya: Jaao apni biwi ke sath haj karo.

¹⁰¹ Hasan, Musnad Ahmad: V11 P437, H6850 & Musnad Ash Shameen: 1390

¹⁰² Surah Nur: 31

¹⁰³ Saheeh Bukhari: Kitab ul Amal, H1203 & Saheeh Muslim: 422 (954)

¹⁰⁴ Shob al Eman by Baheqi V10 P221, H7411

¹⁰⁵ Saheeh Bukhari: Kitab Jaza As Saeed, H1862 & Saheeh Muslim: 1341 (3272)

¹⁰⁶ Saheeh al Bukhari: Kitab al Jihad, H3006

Ek aur hadees mein ye hukam mazeed takeed ke sath bayan hua hai. Irshad e Nabawi ﷺ hai: Jo aurat Allah aur yaum e aqhirat par eman rakhti ho iske liye jaaez nahi ke wo ek raat din ka safar baghair kisi mohrim ke kare.¹⁰⁷

Is tarha bahot sari hadeeso'n mein aurat ko baghair mohrim ke safar karne se roka gaya hai, jiski wajah ye hai ke ek taraf jaha'n aurat ki asmat o iffat ki hifaazat ho sake aur ise insaani bhediyo'n ke hamlo'n se mehfooz rakha jaa sake, wahhee'n doosri taraf ye maqsad hai ke khud iske khadam na bhataakne paae'n. Ke jazbaat mein aakar koi aisa qadam uthaale jo iske ahle khaana ke liye aar o shanaar ka sabab bane.

Qareen Ikram! Is hukam islaami se rugardaani ka nateeja hai ke aaj duniya mein chaaro'n taraf aise hadesaat kasrat se peh aarahe hain ke koi aurat safar par gai to wapaa nahi aai. Kisi ke sath zina bil jabr ka waqea pesh aaya, pichle saal Rajisthan ke mashoor shaher Jodhpur mein ek German aurat ke sath zina bil jabr ka waqea pesh aaya, ye aurat apne mulk se tan-tanha siyaahat ki gharz se Hindustan aai hui thee. Jaipur ki siyahat ke baad wo jodhpur aarahe thee, station par utar kar isne rikshaw kiya, rikshaw driver se hotel le jaane ki bajaaye apne kisi sathi ke sath ise kis gharir abaad jagah le gaya jaha'n dono'n ne milkar iske sath zina bil jabr kiya.¹⁰⁸

Zilaa Kanpur govindnagar kacchi madiya ki rehne waali ladki Jhansi shaher mein apne kisi ristedar se milkar Jhansi passenger train se Kanpur jaa rahi thee ke raaste mein ise 2 bhai Deepak aur Manilal naami mile, dono bhaiyo'n ne ise dhoka dekar Bheemsen Station par utaara aur apne ghar legae, jaha'n dono'n ne baari baari iske sath zina kiya, ye silsila kai dino'n tak jaari raha, bilaa aqhir wo ladki kisi tarha waha'n se nikal kar bhagi aur apne ghar Govindnagar pahonchi.¹⁰⁹

Ye sirf do waqiye nahi hain, balke aqhbaraat aur magazine padhne waale hazraat rozaana hi aisee khabre'n padhte rehte hain. Is waqt mere saamne bhi muta'addid aise waqeaat aur kai aqhbhaar ke taraashe maujood hain jinse aurato'n aur inke nigraan hazraat ki is ghalti ka ehssaas hota hai, is tarha baaz waqeaat aise bhi saamne aate hain ke akele safar karne waali aurate'n raaste mein ghair mardo'n se ishq o ma'ashqa bhi shuroo kar deti hain, jiska nateeja gharki badnaami ya barbaadi ki shakal mein zahir hota hai.

Wazeh rahe ke isi hukam mein har wo nikalna daaqhil hai jaha'n aurat ki himaayat ki zarurat ho. Khuwah wo safar taweel ho ya muqhtasar, ya sirf akele sair o tafreeh ke liye nikalna ho, balke aise sacche waqeaat ko maine apne baaz duroos ka mauzoo bhi banaaya hai, jaise hamare dars ki cassette 'Qissa aur Ibrat'.

Haafiz ibn Abdul Bar رحمته الله عليه mutalleqa ahadees ki sharah karte hue likhte hain: is silsila mein warid ahadees jo bazaahir muqhtalif hain¹¹⁰ lekin asal maqsad ye hai ke har aisa safar jo aurat ke liye ghair mamoon o ghair mehfooz ho aur iske liye fitne ka khauf ho, is safar ke liye iska baghair mohrim ke nikalna jaaez na hoga.¹¹¹

15. Naram o Shireen Baat Se Parhez

Isse muraad ye hai ke aurat kisi ajnabi mard se baat karte hue aise narm o shireen lehje ya aisee loch-daar awaaz istemaal na kare jo baat ko tool dene ka jawaaz deti ho, balke ise chhahiye ke hasb e zaroorat bole aur bolne mein bhi iske lehje mein saqhti aur rookha pan ho, taake isse baat karne waala shaqs dil mein kisi ghalat tamanna ko jagah na de aur sirf zaroori baat par hi iktefaa kare.

¹⁰⁷ Muwatta Imam Malik: Kitab al Jame, H1790 & Musnad Ahmad: V12 P156, H7222

¹⁰⁸ Jareeda Ar Riyadh 13th May 2005

¹⁰⁹ Anokhi Sacchi Kahaniya'n P25, Adad 47, Saal Paa'nchwa'n: 2006

¹¹⁰ Haafiz ibn Abdul Bar رحمته الله عليه ka ishaara un ahadees ki taraf hai, jinme se baaz mein 3 din ke safar ka zikar hai, kisi mein ek din raat ke

safar ka zikar hai aur baaz mein sirf ek din ka zikar hai aur baaz mein ek 'Bareed' ki masaafat ka zikar hai, in ahadees ke liye dekhiye, Jame al Usool V5 P24,25,26 Hadees# 301 to 304.

¹¹¹ Allah Ta'ala Tamheed by Ibne Abdul Bar V21 P55

Chunache Allah Ta'ala azwaaz e Muttaheraat ko muqhatib karte hue farmata hai: Aye Nabi Ki Biwiyo'n! Tum Aam Aurato'n Ki Tarha Nahi Ho, Agar Tum Parhezgari Iqhteyar Karo To Naram Lehja Mein Baat Na Karo, Ke Jiske Dil Me Rog Ho Wo Koi Buraai Khayaal Karle Aur Haa'n tum Qaaede Ke Mutaabiq Kalaam Karo.¹¹²

Is ayat ki wazaahat karte hue Abul A'ala Maududi likhte hain: Yaani zaroorat pesh aane par kisi mard se baat karne me koi muzaaeqa nahi hai, lekin aise mauqe par aurat ka lehja aur andaaz e guftagu aisa hona chhahiye ke jisse baat karne waale mard ke dil me kabhi ye khayaal tak na guzar sake ke is aurat se koi aur tawaqqo bhi qaaem ki jaa sakti hai. Iske lehje mein koi loch na ho, iski baato'n mein koi lagaawat na ho, iski awaaz mein daa'nsta koi sheerni ghuli hui na ho. Jo sunne waale mard ke jazbaat mein angeqht paida karde aur ise aage qadam badhaane ki himmat dilaae is tarz e guftagu se mutalliq Allah Ta'ala saaf farmata hai ke ye kisi aurat ko zeb nahi deta jiske dil mein Allah ka kahuf aur badi se parhezgaari ka jazba ho. Doosre alfaaz mein ye fasaqaat aur faajeraat ka tarz e kalaam hai. Naake mominaat o muttahiyaat ka.

Aage mazeed likhte hain: Abh zara sochne ki baat hai ke jo deen aurat ko ghair mard se baat karte hue bhi lochdaar andaaz iqhteyar karne ki ijaazat nahi deta aur ise mardo'n ke saamne bilaa zarurat awaaz se bhi rokta ho, kya wo kabhi isko pasand kar sakta hai ke aurat stage par aakar gaae, naache, bhaao bataae aur naaz o naqhre dikhaae. Kya wo iski ijaazat de sakta hai ke radio par aurat aashiqanaa geet gaae aur sureele naghmo'n ke sath fahash mazaameen sunaa sunaa kar logo'n ke jazbaat mein aag lagaae.¹¹³

Hazraat! Aaj ke baqalm khud bazabaan khuweesh mohazzib bane logo'n ko ye baat ajeeb maloom hogi ke aurat kisi mard se jab baat kare to sookhe lehje mein baat kare, ghair zaroori baat na kare aisa kyou? Lekin aise logo'n ko yaqeen rakhna chhahiye ke jab Allah Tabaara wo Ta'ala ne aurato'n ko lochdaar awaaz se mana farmaya hai to isme bahot badi hikmat zaroor poshida hai, khuwah wo hikmat hamari samajh se aari ho ya hamari samajh se baahar ki cheez ho. Nez khud Allah Ta'ala ne iski baaz hikmato'n ki taraf ishaara bhi farmadiya hai. Wo ye ke bimaar dil log is shiree'n guftau se aage badhkar kisi aur cheez ke mutamanni na ho jaae'n.

Hamare in bhaiyo'n ko is baat par tajjub hai to iski ek tabai wajah ye hai ke baaz wo buraaiya'n jo aam ho jaati hain aur aahista aahista dil o mizaaj iska aadi ho jaata hai to iski qabaahat logo'n ke dilo'n se khatam ho jaati hai, hatta ke aam log ise buraai nahi samajhte balke basaa auqaat kabaaer o mohlikaat ke murtakib hazraat bhi logo'n ko bure nahi lagte. Bae'ena yehi halaat is waqt namaz chhodhne, aurat ka beparda ghoomne, ajnabi mardo'n se khule aam guftagu karne aur aurato'n ki neem barhana tasweer, inke sath uthne baithne aur inse baat karke lazzat andoz hone ki hai ke aam logo'n ko ye ehssas bhi nahi rehta ke ham koi ghair sharai kaam kar rahe hain.

Lekin ek sacche musalman ko ye yaqeen rakhna chhahiye ke Allah A'aalim ul Ghaib wash Shaadah ka har hukam hikmat par mabni aur insan ke liye is par amal baais e khair o barkat hai. Nez basaa auqaat aise hadesaat pesh ajaate hain jo insan ko chaar o nachaar manne par majboor kar dete hain ke ye Ilaahi faislaa apni jagah bilkul haq aur mabni bar hikmat hai. Chunache ham jaha'n rehte hain isi qareeb mein ek baar kisi aurat ne dekha ke iska koi ghair mohrim rishtedaar ladka kisi ladki se chedkhaani kar raha hai. Isne baraah naseehat ise telephone par mana kiya aur gande fa'al ke baare mein anjaam se daraaya. Ladke ne bhi apni ghalti ka eteraaf kiya, is aurat ka shukriya adaa kiya aur ye bhi kaha ke mere saamne ek mushkil mas-ala hai, agar kisi se pooch kar ise hal karde'n to aapki badi maherbaani hogi, chunache is tarha in dono'n mein telephone par bato'n ka silsila shuru hua to wo mohtarma bhool gae'n ke:

Agar Tum Shiree'n Daato'n Ko Khula Dekho To Ye Na Samjho Ke Sher Muskuraa Raha Hai

Khulaasa ye ke is tarha dono'n ke bahami talluqaat badhte gae, jiski ibtedaa khaalis khandaani, dindaari aur iqhlaas par mabni thi. Lekin ab wo mohtarma jo naaseh ki haisiyat se saamne aai thee'n aur jis cheez se is ladke ko bachaana chhahti thee'n, isi mein khud mubtelaa ho gae'n. Nateeja ye nikla ke dono'n is ghalat kaam

¹¹² Surah Al Ahzab: 59

¹¹³ Tafheem ul Quran: V4 P89-90

mein muhtela ho gae jiske liye shariat na lochdaar awaaz mein baat karne aur ajnabi mard se baat ko tool dene se mana farmaya hai: Khulaasa ye ke kisi bhi ajnabi shaqs se guftagu ki jo hudood shariat ne rakhi hain, inse tajaawuz karna khatre ki ghanti hai aur in hudood mein rehna asmat o iffat ki hifaaza hai.

16. Ghair Mohrim Ko Haath Lagaane Ya Choone Se Parhez

Fawaahish o munkiraat par rok thaam ke liye shariat ne ek pabandi ye rakhi hai ke kisi mard ke liye ye jaaez nahi hai ke wo kisi ghair mohrim ko chooe aur hath lagaae, chunache Rasool Allah ﷺ ka irshad hai: Kisi ke sar me lohe ki sooi cubhodena, isse behtar hai ke wo kisi aisee aurat ko chooe jo iske liye halaal nahi hai.¹¹⁴

Waazeh rahe ke chot ya takleef sarke jis qadr qareeb hogi isi qadr isme takleef shadeed hogi aur phir sar mein baaz maqamaat aise bhi hain jaha'n agar sooi bhi chubh jaae to maut waqe ho sakti hai. Goya ke mafhoom e hadees you'n banaa ke shadeed tareen takleef bardasht karlo, maut ka khatra qubool karlo, lekin kisi ghair mohrim aurat ko haath mat lagao.

Is hadees aur doosre dalaael ki buniyad par Aimmah Arb aka is baat par ijmaa hai ke hair mohrim aurat se musafha jaaez nahi hai.¹¹⁵

Qabil e ghaur maqaam hai ke Rasool Allah ﷺ jo har qism ke zaahiri o baatini khoobiyo'n ka majmua the, har qism ke gunah se paak o masoom barhaq the. Aap ka bhi ye mamool raha hai ke aapne kabhi kisi ajnabi aurat ko hath nahi lagaaya. Chunache Aap ke halat se sabse ziyaada baqhabar zaat Hazrat Ayesha رضي الله عنها bayan farmati hain ke Rasool Allah ﷺ ye ayat padh kar aurato'n se zabaani bait lete لا يشركن بالله شيئاً¹¹⁶ Aur Aap ﷺ ki milkiyat (o zaujiyat) mein ho.¹¹⁷

Hazrat Umaiyya bint Raqeeqa رضي الله عنها bayan karti hain ke main chand aurato'n ke sath Rasool Allah ﷺ ke hath par bait ke liye haazir hui. Hamen arz kiya: Aye Allah ke Rasool ﷺ! ham Aap se is baat par bait karti hain keham shirk na kare'ngi, chori na kare'ngi, zina na kare'ngi, apne hath paou'n kea age koi bohtaan gadhkar nahi laae'ngi, chori na kare'ngi aur kisi nek kaam mein aapki nafarmaani na kare'ngi. Hazrat Umaiyya kehti hain ke jab hamne ye alfaaz dohraae to Aap ﷺ ne farmaya: Sath sath ye bhi kehlo: Jahaan tak tumhaara bas chalega aur tumhare liye mumkin hoga.

Ye sunkar hamne kaha: Allah aur iske Rasool hamare liye khud hamse ziyaada maherbaan hain, itna hojaane ke baad hamne Allah ke Rasool ﷺ se mutaalba kiya ke apna dast e mubaarak phailaae'n taake (mardo'n ki tarha musaahfa karke) ham bhi aapse bait kare'n, lekin Aap ﷺ ne irshad farmaya: Main aurato'n se musaafha nahi kiya karta, mera ek aurat se baat karna goya 100 aurato'n se baat karna hai (aurato'n se main sirf zabaani ahed leta hu'n)¹¹⁸

Ek aur Sahabiya Hazrat Aqeela bint al Haaris رضي الله عنها bayan karti hain ke main aur meri Maa'n Fareerah chand muhaajir aurato'n ke sath khidmat e Nabawi ﷺ mein aapse bait karne ke liye haazir hui'n, jis waqt hamne Aap ﷺ se bait ki is waqt Aap ﷺ maqaam e batha mein kheemazan the, Aap ﷺ ne hamse ayat: الا يشركن الا بالله ke mutaabiq bait li, jab hamen in baato'n ka iqraar kar liya aur bait ke liye hath badhaaya to Rasool Allah

¹¹⁴ Saheeh Mojamil Kabeer by Tabrani V20 P211, H482 & Silsila As Saheeha: 226

¹¹⁵ Al Mar-ah al Muslimah al Ma'asrah by Ahmad Ba Bateen: P422

¹¹⁶ Saheeh Bukhari, Kitab ul Ehkam: H7214 & Saheeh Muslim: 1822 (4834)

¹¹⁷ Hazrat Ayesha (Raziallu Ta'ala Anha) ka ishaara Surah al Mumtahna ki darj e zail ayat ki taraf hai: tarjuma, Aye Paighambar! Jab Musalman Aurate'n Aapse In Baato'n Par Bait Karne Aae'n Ke Wo

Allah Ke Sath Kisi Ko Shareek Na Kare'ngei, Chori Na Kare'ngi, Zinakaari Na Kare'ngi, Apni Aulaad Ko Na Maar Daale'ngi aur Koi Aisa Bohtaan Na Baandhe'ngi Jo Khud Apne Hatho'n Pairo'n Ke Saamne Ghadle'n Aur Kisi Nek Kaam Mein Aapki Nafarmaani Na Kare'ngi To Aap Inse Bait Kar Liya Kare'n Aur Inke Liye Maghfirat Talab Kare'n, Beshak Allah Ta'ala Baqashne Waala Maaf Karne Waala Hai. (Surah Mumtahna: 12)

¹¹⁸ Saheeh Sunan Nisai: Kitab ul Bai'ah: H4181

صلی اللہ علیہ وسلم ne farmaya: Main aurato'n ka hath nahi choota.¹¹⁹ Chunache Aap صلی اللہ علیہ وسلم ne hamare liye maghfirat ki dua ki aur yehi hamari bait thee.

Khulaasa ye ke ajnabi aurato'n se musaafha aur inka choona jaez nahi hai, balke ye bhi zina ka pesh kheema aur muqaddama hai. Kitni hi aisee shareezaadiya'n hain jo zina jaisee ghilaazat mein choone aur pakadne se hi giraftaar hui hain. Kitna hi aise ghar hain jo choone aur bos o kinaar hi ke zariye se barbaad hue hain. Ab aise waqeaat ko zikar karke mauzoo ko tool nahi dena chhahta.

Allah Ta'ala se dua hai ke muslim muashra ko zina aur fawaahesh se paak o saaf rakhe aur in asbaab se bhi mehfooz rakhe jo zina ki seedhi bante hain. Har muslaman ki izzat ki hifaazat farmae, baccho'n aur bacchiyo'n ko waledain ka mute'e aur inki ankho'n ki thandak banaae. Meri is haqeer si koshish ko qabool farmaae aur ise mere aur mere waledain ke liye sadqa jaariya banaae. Ameen.

Aqhir mein Akbar Ilaahbaadi رحمة الله عليه ki ek nazam par jo ladkiyo'n aur inki taleem o tarbiyyat se mutalliq hai par apni baat khatam karta hu'n.

والحمد لله الذي بنعمته تتم الصالحات والصلاة والسلام على نبينا محمد

Maqsood ul Hasan Faizi

Al Ghaat, Saudi Arab

¹¹⁹ Saheeh Mojam al Ausat by Tabrani V6 P217, H6229 & Mojam al Kabeer by Tabrani: V24 P342, H854 & Saheeh al Jame: 7177

Taleem Aurato'n Ko Bhi Deni Zaroor Hai	Ladki Jo Be Padhi Ho To Wo Be Shaoor Hai
Husn e Ma'asharat Mein Saraasar Fatoor Hai	Aur Isme Waledain Ka Beshak Qasoor Hai
Inpar Ye FARz Hai Ke Kare'n Koi Bandoobast	Chhodh-de'n Na Ladkiyo'n Ko Jahaalat Mein Sahd o Mast
Lekin Zaroor Hai Ke Munaasib Ho Tarbiyyat	Jisse Biraadari Mein Badhe Qadr o Manzilat
Azadiya'n Mizaaj Mein Aae'n Na Tamkinat	Ho Wo Tareeq Jisme Ho Neki o Maslehat
Har Chand Ho Uloom e Zaroori Ki Aalema	Shauhar Ki Ho Mureed To Baccho'n Ki Qhadema
Mazhab Ke Jo Usool Ho'n Isko Bataae Jaae'n	Baqaaeda Tareeq Parastish Sikhaae Jaae'n
Auhaam Jo Ghalat Ho'n Wo Dil Se Mitaae Jaae'n	Sikke Khuda Ke Naam Ke Dil Mein Bithae Jaae'n
A'asiya'n Se Mohtarz Ho Khuda Se Dara Kare'n	Aur Husn Aaqebat Ki Hamesha Dua Kare'n
Taleem Khoob Ho to Na Aaegi Daam Mein	Khaliq Pe Lau Lagaaegi Wo Apne Kaam Mein
Khairaat Se Hi Hogi Gharz Khaas o Aam Mein	Isko Sikhaaya Jaae Ye Wazeh Kalaam Mein
Accha Bura Jo Kuch Hai Khuda Hi Ke Hath Hai	Neki Agar Karegi To Fitrat Bhi Sath Hai
Taleem Hai Hisaab Ki Bhi Wajebaat Se	Diwaar Par Nisha'n To Hain Wahiyaat Se
Ye Kya Ziyaada Gin Na Sake Paa'nch Saat Se	Laazim Hai Kaam Le Wo Qalam o Dawaat Se
Ghar Ka Hisaab Seekh Le Khud Aap Jodna	Accha Nahi Hai Ghair Pe Ye Kaam Chhodhna
Khaana Pakaana Jab Nahi Aaya To Kya Mazaa	Johar Hai Aurato'n Ke Liye Ye Bahot Bada
London Ke Bhi Risaalo'n Mein Maine Yehi Padha	Matbaqh Se Rakhna Chhahiye Lady Ko Silsila
Waqt Aapade To Gaadhe Gazi Mein Bhi Uzar Kya	Ghar Ke Liye Ta'am Pazi Mein Bhi Uzr Kya
Seena Puroona Aurato'n Ka Khaas Hai Hunar	Darzi Ki Choriyo'n Se Hifaazat Pe Ho Nazar
Aurato'n Ke Dil Mein Shauq Hai Is Baat Ka Agar	Kapdo'n Se Beche Jaate Hain Gul Ki Tarha Sa'nwar
Kasb e Ma'ash Ko Bhi Ye Fan Hai Kabhi Mufeed	Ek Shoghal Bhi Hai Dilke Bahelne Ki Bhi Ummid
Sabse Ziyada Fikr Hai Sehat Ki Laazmi	Sehat Nahi Durust To Bekar Zindagi
Khaane Bhi Zaroor Ho'n Safaa Ho Libaas Bhi	Aafat Hai Ho Jo Ghar Ki Safaai Mein Kuch Kami
Taleem Ki Taraf Abhi Aur Ek Qadam Badhe'n	Sehat Ke Hifz Ke Jo Qawaaed Hain Wo Padhe'n
Public Mein Kya Zaroor Ke Jaa Kar Tani Raho	Taqleed Maghribi Pe A'abas Kyou'n Thani Raho
Daata Ne Dhan Diya Hai To Dil Se Ghani Raho	Padh Likh Ke Apne Ghar Mein Hi Devi Bani Raho ¹²⁰

Zameema

Ye chand sutoor ek mohtarma ke istefsaar par likhi gai thee'n, jinhe chehre ke parde se mutalliq kuch shubhaat the, ifaada aam ke liye bataur e zameema is kitabche mein shamil kiya jaa raha hai.

Sawalaat

1. Aurat ka chehra hijab mein daqhil hai ya nahi?

Jawab: Ye mas-ala ulama ke nazdeek muqhtalif fee raha hai, baaz ahle ilm chehre ka chupaana parde mein daqhil samajhte hain aur baaz ke nazdeek chehre ka chupaana Afzal zaroor hai lekin wajib nahi. Har fareeq ke apne apne dalaael aur dono'n fareeqo'n ne haq tak paho'nchne ki gharz se apne apne mauquf ki taeed mein Quran o Sunnat se dalaael pesh kiya hain. Allah se dua hai ke haq paane waale ko dohra ajar aur ghalati karne waale ko ek ajar de. Ameen

Nacheez ne dono'n fareeqo'n ke dalaael ka muta'ala kiya hai aur jo raae Quran o Sunnat aur Amal e Sahaba (Rizwan) ke nazdeek tar mehsoos hui hai, ise aapke saamne iqhtesaar ke sath rakh raha hai. Albatta tafseel ke liye darj e zail kitabo'n ki taraf ruju kar sakte hain. Maulana Maududi ki kitab 'Parda', Maulana Abdus Salaam Bastawi ki kitab 'Islami Parda', Shaikh al Islam Imam Ibne Taimiyyah ki kitab jiska tarjuma raqim e sutoor ne kiya hai 'Musalman Aurat Ka Parda Aur Libaas e Namaz', Allama Saleh al Uthaimen ka risaala 'Al Hijaab' jiska tarjuma bazaar mein dastiyaab hai aur Maulana Abdur Rahman Kailaani ki kitaab 'Ehkaam e Satar o Hijaab'. Lekin ye wazeh rah eke Maulana Maududi aur Maulana Abdur Rahman Kailaani ki zikar karda baaz juziyaat qabil e qabool nahi.

Quran o Sunnat aur ulama ke aqwaal ke muta'ale ke baad mere nazdeek raajeh maslat ye hai ke chehra aur dono'n hath parde ke hukam mein daqhil hain, jiski wajuhaat darj e zail hain: (Wazeh rahe ke jo maqaamchehre ke parde ka hai wo dono'n hatho'n ka nahi)

Quran e Majeed ki baaz ayaat poori saraahat ke sath parde ka hukam deti hain aur Allah o Rasool ﷺ ka hare k hukam wajib ka darja rakhta hai. Illa ye ke kisi doosri daleel se iska wajoob mansooqh sabit ho. Aur taa-waqt e tehreer koi aisee daleel meri nazar se nahi guzri jo saheeh o sareeh ho, iski taweel ki gunjaaesh na ho aur isse wajoobi hukam e khaas ya mansooqh kiya jaa sake.

Pehli ayat: Allah Tabaarak o Ta'ala Rasool Allah ﷺ ki Azwaaj e Muttaheraat رضوان الله عليهم أجمعين se mutalliq musulmano'n ko taleem de raha hai: Jab Tum Inse Koi Cheez Talab Karo To Parde Ke Peeche Se Talab Karo¹²¹

Ghaur kare'n ke agar chehre ka parda wajib nahi hai to parde ke peeche se maangne ka kya maani reh jaata hai? Is ayat mein Azwaaj e Muttaheraat رضوان الله عليهم أجمعين se kisi ke talab karne ko 'Parda ki Out' se muqeed karna is baat ki wazeh daleel hai ke chehra khol kar logo'n ke saamne aana ya inhe koi cheez dena jaaez nahi (wallah a'alam)

Baaz ahle ilm ne is ayat ka ye jawab diya hai ke ye hukam Rasool Allah ﷺ ki biwiyo'n ke sath khaas tha, lekin sawal ye hai ke iski kya daleel hai? Balke Aap ﷺ ki Azwaaj e Muttaheraat jo har qism ke shak o shubha se paak thee'n aur aam musalman inke baare mein ehteraam o tazeem ka aisa azeem jazba rakhte the jo aam aurato'n ke baare mein nahi ho sakta. To jab azwaaj e muttaheraat رضوان الله عليهم أجمعين ke bare mein ye hukam hai to aam aurate'n to is hukam par amal ki ba darja e aula haqdaar hain jiski mazeed wazaahat darj e zail ayat karti hai?:

¹²¹ Surah Ahzaab: 53

Isi tarha Surah Ahzab mein ek aur jagah irshad e Ilaahi hai: Aye Nabi! Apni Biwiyo'n Apni Betiyo'n Aur Musalmano Ki Aurto'n Se Keh Deejiye Ke Wo Apne Oopar Apni Chaadare'n Latkaya Kare'n. Isse Bahot Jald Wo Pehchaan Li Jaa'ngi Phir Wo Sataai Na Jaa'ngi Aur Allah Ta'al Baqashne Waala Maherbaan Hai.¹²²

Is ayat mein sirf Azwaaj e Muttaheraat رضوان الله عليهم أجمعين ko hi nahi balke aam musalman aurato'n ko bhi ye hukam hai ke wo apni chadaro'n ko oopar se latkaa le'n. Jis ki amali shakal wohi banti hai jise hamari zubaan mein ghoonghat nikaalna kehte hain. Jisse cehre ka umoomi hissa balke poora hissa chupaa rehta hai aur nazar neechi karke chalne se saamne bhi nazar aata rehta hai.

Is liye haq ye hai ke ye ayat cehre ka parda hone ke hukam mein bilkul sareeh hai, jiska eteraaf tamam ahle ilm karte hain.

In ayat e Quraniya ke alaawa bakasrat ahadees se cehre ke parde ka sabot milta hai, chunache ayat e hijab nazil hone ke baad Sahabiyyat رضوان الله عليهم أجمعين ka mamool bhi yehi raha hai ke sirf Azwaaj e Muttaheraat رضوان الله عليهم أجمعين hi nahi balke aam musalman aurate'n bhi ajnabi mardo'n se apna cehra chupaya karti thee'n. Chand misaale'n mulaheza ho'n:

Hadsa ufak mein Hazrat Ayesha Siddiqa رضي الله عنها ka bayan hai ke jab main wapas aakar apni jagah baith gai, is dauraan mujhe neend aai aur main so gai, idhar Hazrat Safwan bin Mo'otal As Salmi رضي الله عنه jo Lashkar ke peeche reh gae the, jab subha ke waqt mere pass paho'nche to ek soe hue aadmi ka wajood dekh kar meri jaanib badhe aur mujhe dekh kar pehchaan gae, kyou'nke parde ka hukam naazil hone se pehle mujhe dekh chuke the., inke انا لله وانا اليه رجعون kehne se main bedar hogai. Cehre ko apni chaadar se chupaa liya (yaani cehre ka parda kar liya)¹²³

- a. Hazrat Ayesha رضي الله عنها bayan karti hain ke jab ayat وليضربن بخمرهن على جيوبهن nazil hui to musalman aurato'n ne apne azaar (tehband) ko phaad kar ise odhni banaa liya (aur isse apne cehro'n ko dhakliya)¹²⁴

Wazeh rahe ke baaz saheeh riwayat mein musalman aurato'n khusoosan ansar ki aurato'n ke is amal ko 'اعتجار' se tabeer kiya gaya hai.¹²⁵

Aur mashoor Mohaddis Imam Ibne al Aseer ne 'اعتجار' ki tafseer apni kitab Ghareeb al Hadees mein is tarha ki hai: apne amaama ya chadar ko apne sar par lappet kar iske ek hisse ko cehre par latkaa lena 'اعتجار' kehlaata hai.¹²⁶

Doosre lafzo'n mein ham keh sakte hain ke hukam e Ilaahi ki tameel mein musalman aurato'n ne fauran ghair mohrim mardo'n se apne cehro'n ko chupaa liya.

- b. Hazrat Ayesha رضي الله عنها bayan karti hain ke ham log haalat e ehraam mein hote, jab qaafla hamare saamne se guzarte to ham apni chaadar ko apne cehre par latkaa lete aur jab qaafla guzarte to ham apne cehre khol lete.¹²⁷

Is qism ki bahot si hadeese'n hain, jinse pata chalta hai ke Ahed e Nabawi صلى الله عليه وسلم mein jo hijab raaej tha isme cehre ka chupaana bhi shamil tha. Fazeelatush Shaikh Safi ur Rahman Mubaarakpuri رحمه الله عليه ne apni kitab 'Abraaz al Haq was Sawaab Fee Mas-ala As Safoor wasl Hijaab' P47-52 mein aisee 12 hadeese'n naqal ki hain jinse cehre ke parde ka sabot milta hai.

Teesri wajah ye hai ke meri malumaat ki had tak kutub e hadees mein aisee koi ek bhi hadees nahi hai jo apne mane mein sareeh ho. Sanad ke lehaaz se saheeh bhi ho aur isme kisi taweel ki bhi gunjaresh na ho, jisse cehre

¹²² Surah Ahzab: 59

¹²³ Saheeh Bukhari: Kitab us Sahadaat, H2661 & Saheeh Muslim: 2770 (7020)

¹²⁴ Saheeh Bukhari: Kita but Tafseer al Furqan, H4758 & Sunan Abu Dawood: 4102

¹²⁵ Fathul Baari V8 P490

¹²⁶ An Nihaaya Fee Ghareeb ar Riwaayah: V3 P185

¹²⁷ Saheeh Sunan Abu Dawood: Kitab ul Manaasik, H1833

ke parde ke adm wujoob par istedlaal kiya jaa sake. Is silsila mein jitni hadeese'n zikar ki jaati hain wo yaa to saheeh nahi, ya phir apne maani mein sareeh nahi hain ya phir in me taweel ki gunjaaesh hai, jiski misaale'n aage aa rahi hain.

Main badi wazaahat ke sath ye kehna chhahu'nga ke asr e haazir mein cehre ke parda ke adm wajoob par jitney logo'n ne likha hai, mere nazdeek inme sabse ziyaada zee ilm aur qabil e ehteraam shaqsiyat Allama Albani رحمه الله عليه ki hai. Hatta ke hadees ki taseeh o tazeef mein kaafi had tak main khud Allama Albani رحمه الله عليه par etemaad karta hu'n (jisne meri taleef ka mutala'a kiya hai wo iski gawaahi dega) lekin andhi taqleed nahi. Allama Albani رحمه الله عليه ki jo kitabe'n hijab se mutalliq hain, khuwah 'Hijab al Marah al Muslimah' ke naam se ho ya 'Jilbaab al Marah al Muslimah' inka hamne ek se zaaed baar mutala'a kiya hai ke is mauzoo par Allama Albani رحمه الله عليه bejaa takalluf se kaam le rahe hain. Allah inki maghfirat farmaae, inke darjaat ko buland kare aur tamaam musalmano aur khusoosan Ahle Hadeeso'n ki taraf se Allah inhe behtar badla ataa farmaae. Ameen

Caho'nti wajah ye hai ke cehra hi insani khubsurati ka asal mazhar hai. Kisi bhi mard o aurat ki khubsurati ka andaza iske cehre hi se lagaaya jaata hai aur ye bhi mushaheda hai ke kisi bhi aisi aurat ki taraf nazre'n nahi uthtee'n jo mukammal parde ka iltezaam kiye hue ho aur aurat sharai parda se jis qadr aari hoti hai iski taraf insani nazare'n khaas kar lalchaai nazre'n uthti dikhaai deti hain. Is liye aqal ka bhi taqaaza hai ke cehre ko parde ke hukam mein shamil kiya jaae. Wallah A'alam

2. Sawaalat

- a. Rasool Allah ﷺ ka Hazrat Umme Haani رضي الله عنها se kya rishta tha?
- b. Kya Wo Aap ﷺ ke saamne be naqaab aaya jaaya karti thee'n?

Jawab: Pehle juz ka jawab ye hai ke wo Allah ke Rasool ﷺ ki chachazaad aur Hazrat Ali رضي الله عنه ki sagi bahen thee'n, inka naam 'Faaqhta' bataaya jaata hai. Fateh Makkah ke mauqe par musalman huie'n. Fatah Makkah se farigh hone ke baad Rasool Allah ﷺ inke yaha'n tashreef le gae aur 8 raka'at chasht ki namaz padhi. Jaisa ke Saheeh Bukhari waghaira mein iska tazkera maujood hai (Ye hadees kutub e sitta mein maujood hai, dekhiye: Jame al Usool V6 P110-111) 50 Hijri ke lag-bhag inka inteqaal hua.

Doosre juz ka jawab ye hai ke meri malumaat ki had tak kisi bhi saheeh hadees se ye sabit nahi ke Hazrat Umme Haani رضي الله عنها Rasool Allah ﷺ ki khidmat mein apna cehra khol kar aaya karti thee'n aur wo bhi aaghri waqt tak inka ye mamool tha. Ye baat qattan qabil e qabool nahi hai, maloom nahi kis daleel ki buniyad par aisa kaha jaa raha hai! Aisa mehsoos hota hai ke logo'n ne ye jumla Maulana Maudoodi ki tafseer se liya hai, kyou'nke Maulana ne apni tafseer mein kuch aisa hi likha hai. Halaa'nke dalaael se iski taeed nahi hoti. Maulana Maudoodi ne Sunan Abu Dawood ki darj e zail hadees ka hawaala diya hai. Ise aap ke saamne rakhte hain jis par aap khud bhi ghaur kar sakte hain.

Hazrat Umme Haani رضي الله عنها bayan karti hain ke Fatah Makkah ke din Hazrat Fatema رضي الله عنها Allah ke Rasool ﷺ ke paas aae'n aur Aap ﷺ ki baae'n jaanib baith gae'n aur Hazrat Umme Haani رضي الله عنها Aap ﷺ ke daae'n jaanib baith gae'n. Itne me ek bacchi ek bartan lekar aai jisme peene ki koi cheez thee. Aap ﷺ ne isse pee kar baaqi maandah sharbat Hazrat Umme Haani رضي الله عنها ko de diya, jise wo pee gae'n. Phir kehne lagee'n: Aye Allah ke Rasool ﷺ! main to roze se thee aur iftar kar diya. Aap ﷺ ne irshad farmaya: Kya koi qazaa roza poora kar rahi thee? Inho'n ne jawab diya: Nahi. Aap ﷺ ne irshad farmaya: Agar koi nafli roza hai to todh dene mein koi harj nahi hai.

Ye hai wo hadees jiski taraf ishaara karke Maulaana Maudoodi ye baat sabit karna chhahte hainke ‘Aaqhri waqt tak Huzoor ﷺ ke saamne aati rahee’n aur kam az kam mu’n aur cehre ka parda inho’n ne Aap ﷺ se kabhi nahi kiya’

Is istedlal par chand eterazaat:

- i. Sunan Abu Dawood mein ye hadees jis sanad aur siyaaq mein marwi hai wo zaeef hai, kyou’nke
 - a. Is hadees ki sanad mein ek raavi Yazeed bin Abi Ziyaada hai jo ulama e hadees ke nazdeek zaeef hai aur aqeedatan Shia hai.¹²⁸
 - b. Ye waqea Fatah Makkah ke din ka bayan hua hai, jabke mauriqheen ke nazdeek ye baat musallama hai ke Hazrat Umme Haani رضي الله عنها Fatah Makkah ke din musalmaan huee’n.¹²⁹ Phir wo jis din musalman huee’n is din roza rakhne aur wo bhi nafli roza rakhne ka kya sawal banta hai?

Isi tarha Islam laane ke pehle hi din inhe satar o hijab ke masaael kaise samjhaae jaa sakte hain?

- ii. Is hadees mein mazkoor hai ke is waqt Hazrat Umme Haani رضي الله عنها nafli roze se thee’n, jabke Fatah Makkah Ramzan ul Mubaarak mein pesh aaya hai aur ek muqem ke liye Ramzan ul Mubaarak mein nafli roze rakhne ka sawal kaise paida ho sakta hai?

Allama Albani رحمه الله عليه ne is hadees ki jo ilmi tehqeeq pesh ki hai iske majmue se sirf itna maloom hota hai ke kisi mauqe par Rasool Allah ﷺ Hazrat Umme Haani رضي الله عنها ke ghar tashreef le gae. Inho’n ne ziyaafat mein koi peene ki cheez pesh ki jise pee kar Aap ﷺ ne bartan Hazrat Umme Haani رضي الله عنها ko wapaa kar diya, bartan mein bacha hua sharbat Hazrat Umme Haani رضي الله عنها pee gae’n. Phir kehne lagee’n ke Aye Allah ke Rasool ﷺ ! main roze se thee. Aap ﷺ ne irshad farmaya: Nafli roza rakhne waala shaqs apne roze ko poora karne aur todhne ka iqhteyaar rakhta hai.¹³⁰

Is hadees ko padh kar har shaqs ghaur kar sakta hai ke isme naa to zikar hai ke Hazrat Umme Haani رضي الله عنها Aap ﷺ ke saamne beparda haazir hui thee’n aur naa hi Aap ﷺ ke pehlu mein baith kar baat cheet karne aur khaane peene mein mashghool thee’n, balke hadees mazkoor surat e haal to parda ki haalat mein bhi pesh aa sakti hai.

Khulaasa e kalaam ye ke kisi bhi saheeh hadees mein mazkoor nahi hai ke Hazrat Umme Haani رضي الله عنها aaqhir waqt tak Aap ﷺ ke saamne cehre ka parda kiye baghair aati jaati thee’n. Nez ye nukta bhi qabil e ghaur hai ke Hazrat Umme Haani (Raziallahu Ta’ala Anha) Fateh Makkah ke mauqe par musalman huee’n. Is waqt Aap ﷺ apni umar ke 60 saal poore kar chuke the. Ab agar iske baad kisi mauqe par Aap ﷺ ki khidamat mein haazir huee’n (aur agar ye bhi farz kar liya jaae ke is waqt Hazrat Umme Haani رضي الله عنها apne cehre ko khole hue thee’n) to isse ye kaha’n sabit hota hai ke 2 jawaan umar chachazaad bhai bahen waghaira ko ye ijaazat ho ke wo ek doosre ke saamne baith kar betakalluf bate’n kare’n? aur hotelo’n mein khilwat o jilwat ki parwah kiye baghair aae’n jaae’n! shariat iski ijaazat hargiz nahi deti, balke mazkoora waqea se sirf is qadr gunjaaesh nikaali jaa sakti hai ke agar fitne ka khauf na ho to chachazaad bhai ya mamu’nzaad bhai waghaira ke saamne aurat sharai hudood ko barqaraar rakhte hue (yaani kam az kam cehre par naqaab ya ghooghat dale hue) baaz zaroori bate’n kar sakti hai aur inhe caae waghaira pesh kar sakti hai. Wallah A’alam

¹²⁸ Targheeb Allah Ta’ala Tehzeeb: P1075

¹²⁹ Seer A’alaam an Nabla: V2 P312

¹³⁰ Allama Albani ki Saheeh Abu Dawood: V7 P219-215

Sawaal: Teesre sawal ka maa-haasil ye hai ke Hazrat Asma رضي الله عنها jo Hazrat Ayesha رضي الله عنها ki bahen aur Rasool Allah ﷺ ki saali thee'n, kya aakhir waqt tak cehre ka parda kiye baghair Aap ﷺ ke saamne aaya karti thee'n?

Jawab: Ye sawal bhi Maulaana Maudoodi ki tafseer mein mazkoor baaz zaef aur mujmal hadeeso'n ki buniyad par maakhuz nateeje se mutassir hokar kiya jaa raha hai. Chunache Maulaana likhte hain: Bakasrat ahadees se sabit hota hai ke Hazrat Asma bint Abi Bakr رضي الله عنها jo Rasool Allah ﷺ ki saali thee'n. Aap ﷺ ke saamne hoti thee'n aur aakhir waqt tak Aap ﷺ kea ur inke darmiyan kam az kam cehre aur hath ka koi parda na tha. Hajjatul Widaa Rasool Allah ﷺ ki wafat se chand mahine pehle ka waqea hai aur is waqt bhi haalat yehi thee. Mulaaheza ho Abu Dawood, Kitab ul Haj. ¹³¹

Haq ye hai ke Maulaana ki ye bahot badi bhool hai aur inka ye daawa qata'an be-buniyad hai. Pehle main wo hadees naqal kar dena chhahta hu'n jiska hawaala Maulana Maudoodi ne diya hai.

Hazrat Asma رضي الله عنها bayan karti hain ke ham log Allah ke Rasool ﷺ ke sath haj ke liye nikle, jab maqam e a'arj par paho'nche to Aap ﷺ ne nuzool farmaya aur ham log bhi taher gae. Hazrat Ayesha رضي الله عنها Rasool Allah ﷺ ke pehlu mein baittee aur main Hazrat Abu Bakr رضي الله عنه ke pehlu mein baith gai. Allah ke Rasool ﷺ aur Hazrat Abu Bakr رضي الله عنه ka samaan e safar ek hi ou'nth par inke ek ghulaam ke sath tha, al hadees.

Is hadees se Maulaana ka istedlaal hai ke Hazrat Asma رضي الله عنها Allah ke Rasool ﷺ ke sath cehra khol kar baittee thee'n. Halaa'nke awwalan to ye hadees zaef hai, jiska sabab Muhammad bin Ishaq ka mudallis hona hai, is liye ke Haafiz Munzari likhte hain ke is hadees ki sanad mein Muhammad bin Ishaq Hai. ¹³²

Nez Saheeh ibne Khuzaima jo Allama Albani رحمه الله عليه kin azar e saani ke baad chapi hai, iske muhaqqiq likhte hain ke is hadees ki sanad Zaef hai, kyou'nke Ibne Ishaq ne is hadees ko A'an Falaan ke seeghe se bayan kiya hai. ¹³³

Allama Albani رحمه الله عليه ne Saheeh Sunan Abu Dawood mein is hadees ki ek aur sand ka zikar kiya hai, lekin is sanad mein 2 raavi zaef hain. Ek raavi Esa bin Mua'ammam zaef aur doosre raavi Muhammad bin Waaqedi jhoote hain, is liye ye kisi bhi tarha pehli sanad ko taqwiyyat nahi de sakti. Wallah A'alam

Saaniyan: is hadees mein kahee'n ye ishaara maujood nahi hai ke Hazrat Asma رضي الله عنها is waqt apne cehre ko khol kar baithee hui thee'n aur har shaqs jaanta hai ke safar ke mauqe par ek sath safar karne waale khandan is tarha ek doosre ke qareeb baithte hain, lekin isse ye laazim nahia aata ke inke sath safar karne waali ya baithne waali aurate'n apne cehre aur mu'n ko khole hue bhi ho'ngi. Balke ye tajruba se saabit hai ke aise mauqo'n par sharai parda ka ehtemaam badi asaani se ho sakta hai.

Maulaana likh rahe hain ke bakasrat ahadees se ye sabit hota hai ke aakhir waqt tak Allah ke Rasool ﷺ aur Hazrat Asma رضي الله عنها ke darmiyan koi parda nahi tha, jabke mujhe to 2-4 aisee hadeese'n bhi nazar nahi aae'n, jin mein is soorat e haal ka zikar ho aur agar zer e bahes jaisee hadeeso'n se istedlaal hai to wo kisi bhi tarha cehre ke khule rakhne ki daleel nahi hain aur naahi hadeeso'n mein kahee'n bareek ishaara hai ke Hazrat Asma رضي الله عنها apne cehre ko khol kar baithti thee'n. Is silsila mein jo hadees sabse waazeh aur khuli daleel ke taur par pesh ki jaati hai wo darj e zail hai: Hazrat Ayesha رضي الله عنها bayan karti hain ke ek baar Hazrat Asma رضي الله عنها Allah ke Rasool ﷺ ki khidmat mein hazir huee'n. Is waqt inke jism par ek bareek sa kapda tha, Aap ﷺ ne inse mu'n pher liya aur farmaya: Aye Asma! Jab aurat baligh ho jaae to iske liye jaaez nahi hai ke is (cehre) aur is (gatthe tak dono'n hatho'n) ke alaawa jism ka koi aur hissa nazar aae. ¹³⁴

¹³¹ Tafheem ul Quran: V3 P388

¹³² A'aun al Ma'abood V55 P264

¹³³ Saheeh Ibne Khuzaima V4 P198, H2679

¹³⁴ Sunan Abu Dawood: Kitab ul Libaas, H4104

Jo hazraat cehre ke parde ke qaael nahi hain wo is hadees ko bade zordaar andaaz se pesh karte hain, halaa'nke kai etebaar se ye hadees daleel nahi ban sakti: Ye Hadees zaef hai, ahle ilm ne 3 wajoh se is hadees ko zaef qaraar diya hai:

- a. Hazrat Ayesha رضي الله عنها se riwayat karne waale raavi ka naam Khalid bin Dareek hai aur Hazrat Ayesha رضي الله عنها se inki mulaqaat nahi saabit hai, is liye Imam Abu Dawood رحمه الله عليه is hadees ko naqal karne ke baad farmate hain ke ye hadees mursal hai, kyou'nke Khalid bin Dareek ki mulaqaat Hazrat Ayesha رضي الله عنها se nahi hai.¹³⁵
- b. Is hadees ko Khalid bin Dareek se Qadaatah ne riwayat kiya hai aur Qataadah se riwaayat karne waale raavi Saeed bin Basheer hain aur Saeed bin Basheer ko ulamaa e fan ne zaef qaraar diya hai.¹³⁶
- c. Hijrat e Nabawi صلى الله عليه وسلم ke waqt Hazrat Asma رضي الله عنها jawa'n umar thee'n, khalis islami mahool mein parwarish hui thee, is liye ye bahot hi ghair ma'aqool baat hai ke wo Aap صلى الله عليه وسلم ke saamne haya soz libaas pahen kar aajaae'n.

Agarche Allama Albani رحمه الله عليه ne muta'addid wajoh se is hadees ko hasan qaraar diya hai lekin nafse qissa yaani Hazrat Asma رضي الله عنها ke is qadar bareek libaas pahen kar khidmat e Nabawi صلى الله عليه وسلم mein hazir hone ke zaef hone ka iqraar kiya hai, jaisa ke is hadees se mutalliq 'Jilbaab al Marah' mein jo tehqe pesh ki hai, isse zaahir hai.

Agar is waqe ko maan bhi liya jaae to is waqe ki koi tareeq mazkoor nahi hai, naa mazkoora hadees mein aur naa hi kisi aur mein, ye waqe parde ke ayat ke nuzool se pehle ke hai ya baad ka. Kyou'nke khud Hazrat Asma رضي الله عنها se sabit hai ke wo haalat e ehraam mein apne cehre ka parda ajnabi mardo'n se karti thee'n.¹³⁷

Qissa muqhtasar ye hai ke Hazrat Asma رضي الله عنها se mutalliq na to ye kaha jaa sakta hai ke wo aqhir waqt tak Aap صلى الله عليه وسلم ke saamne cehre aur hath ko chupaae baghair aati thee'n aur naa hi ye sabit hai ke Allah ke Rasool صلى الله عليه وسلم ne ayat e hijab nazil hone ke baad inhe apne cehre aur hatho'n ko khula rakhne ki ijaazat di, naahi apne saamne aur naahi aam logo'n ke saamne. Wallah a'alam.

Sawal: Aap صلى الله عليه وسلم ne Fatema bint Qais رضي الله عنها ko Abdullah bin Umme Maktoom رضي الله عنها ke yaha'n Iddat guzarne ka hukam kyou'n diya?

Jawab: In Sahabiyya ka naam Hazrat Fatema bint Qais (Raziallahu Ta'ala Ana) hai. Badi mashoor Sahabiyya hain aur Awwaleen Muhajeraat mein inka shumaar hai. Jis qissa se mutalliq aapne sawal kiya hai wo Kutub e hadees mein kuch is tarha hai ke inki shadi Abu Hafs bin Umru naami ek Sahabi رضي الله عنه se hui thee. Lekin dono'n ka aapas mein nabha na ho saka, is liye inke shauhar ne inhe talaq dedi aur jab aaqhri talaq di to is waqt wo Madina Munawwara mein maujood nahi the, balke Yemen ki taraf jahad par gae hue the. Isi liye inho'n ne Ek Sahabi رضي الله عنه ke zariye se Hazrat Fatema ke kharch ke liye kuch samaan bheja jo Hazrat Fatema رضي الله عنه ko mamuli mehsoos hua, is liye iski shikayat lekar wo khidmat e Nabawi صلى الله عليه وسلم mein haazir huee'n aur apne kharch ka mutaalba kiya. Aap صلى الله عليه وسلم ne farmaya: choo'nke abh tumhe aaqhri talaq di gai hai, is liye tumhe apne shauhar se nafqa lene ka haq paho'nchta hai aur naahi rahaaesh ka, kyou'nke nafqa o sakna is aurat ka haq hota hai jisse iska shauhar iddat ke andar rujoo kar sakta hai. Is liye tum aisa karo ke Hazrat Umme Shareek ke yaha'n muntaqil ho jao aur wahee'n iddat ke ayyam poore karo. Phir Aap صلى الله عليه وسلم ne kuch soch kar farmaya ke Hazrat Umme Shareek aisee aurat hain ke inki saqhawat ki wajah se Sahaba ka bakasrat aana jaana rehta hai. Tumhare liye waha'n parde ka iltezaam mushkil hoga. Mujhe khatra hai ke agar tumne kabhi apni chadar utaari

¹³⁵ Sunan Abu Dawood: V4 P258

¹³⁶ Taqreeb Allah Ta'ala Tehzeeb: 374

¹³⁷ Mustadrak al Haakim V1 P454, H1668

to koi tumjhe is haal me dekh lega aur ye tumhe nagawaar guzrega. Is iye apne chachazaad bhai Hazrat Abdullah bin Umme Maktoom رضي الله عنه ke yaha'n iddat guzaaro. Wo nabeena aadmi hain. Agar wahan tumne apni chadar utaar kar rakh bhi do to wo tumhe dekh na sake'nge aur jab tumhari iddat khatam ho jaae to apne baare mein jaldi se kaam na lena, balke hame mutla'a karna. *Ilaa Aaqhir al Qissa*

Ye qissa Muslim, Sunan Abu Dawood aur Musnad Ahmad waghaira mein tafseel se marwi hai.

Ye hai is qisse ka ibtedaai hissa jisse mutalliq aapne sawal kiya hai, lekin ye wazeh nahi hai ke aap log is qissa se mutalliq kya dariyaft karna chhahte hain? Shayad aap ye kehna chahte hain ke is hadees se bhi logo'n ne is par istedlal kiya hai ke cehre ka chupaana parde mein daqhil nahi hai. Chunache Allama Albani رحمه الله ne is qissa se kush is tarha istedlal kiya hai ke Rasool Allah ﷺ ne Hazrat Fatema رضي الله عنها se farmaya: Mujhe khauf hai ke Hazrat Umme Shareek ke yaha'n tumhari chadar yaani dupatta girjaaega to koi tumhe dekh lega. Iska wazeh matlab ye hai ke agar sar par dupatta ho aur cehre par kuch na ho to iska dekhna jaaez tha.

Lekin is istedlal mein kitna wazan hai? Iska andaza aap lagaa sakte hain. Is hadees ka talluq cehre ke parde ya adm parda se door ka bhi nahi hai, balke soorat e haal ye thee ke Allah ke Rasool ﷺ ne Hazrat Fatema رضي الله عنها ko awwalan Hazrat Umme Shareek رضي الله عنها ke yaha'n iddat guzaarne ke liye kaha, lekin jab ye socha ke Hazrat Umme Shareek رضي الله عنها ki maaldaari aur saqhawat aur logo'n par kasrat se kharch karne ki wajah se inke paas logo'n ki aamad o raft ka silsila jaari hi rehta tha, jiski wajah se ek jawan aurat ka waha'n waqt guzaarna mushkil tha, is liye inhe ek aisee aurat ke paas iddat guzarne ka hukam diya jiska shauhar:

Awwalan to inhi ke khandaan se tha.

Saaniyan aankho'n ki beenai se mehroom tha aur waazeh rah eke aise ghar mein aurat azaadi ke sath baghair hijab ka lehaaz rakhe bhi reh sakti hai. Ye hai asal qissa. *Wallahu A'alam*

Author of the Book: ***Ladkiyo'n Ki Baghawat, Asbaab o Ilaaj***

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Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with (T:), however if you find anything which might make this transliteration even better then please inform me @ rehan.hse@live.com

Having read this book, if you deem it work forwarding, please do forward to anyone you want. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

Dua-go,



Rehan Syed Barey

Riyadh, Saudi Arabia
